

UNIVERSITY OF OKLAHOMA

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DIFFERENCES IN LEADERSHIP BEHAVIORS AMONG NORTH AMERICAN AND  
LATIN AMERICAN CONTINUING EDUCATION PRACTITIONERS

A DISSERTATION

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in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

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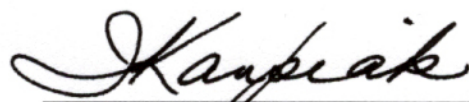
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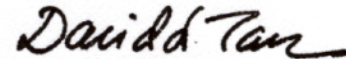
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DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

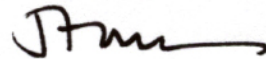
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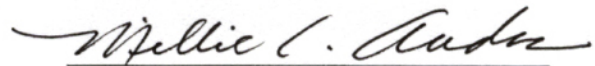
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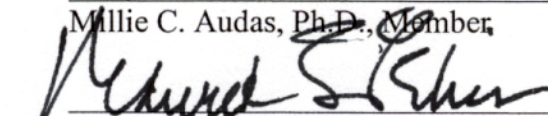
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## DEDICATION

For my mother and my husband, great scholars both.

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I consider myself a veritable *poster child* for continuing education. I have worked in the field for 25 years, and have also been an active student for most of that time, starting with freshman English! I started this trek as a response to a spiritual urging, and it has been that spiritual urging that has helped me to persevere, pressing toward the goal of the doctorate. The journey has been a great privilege, full of joy and wonder as well as a long struggle, accompanied by consequent setbacks and discouragements. Ultimately, my deepest gratitude is to God, but I must also thank those who have helped in various ways and made it possible for me to continue my education.

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## ABSTRACT

Leadership training is one of the fastest growing sectors of university continuing education in the US and Canada. The pervading belief that basic leadership and management skills will transfer successfully from culture to culture seems to preclude training aimed at the specific, deep-culture challenges of cross cultural leadership. Additionally, there is a significant lack of representation of Latin American cultures among comparative studies published to date.

The purpose of this study was to determine differences in leadership behaviors between Latin American and non-Latin North American leaders. This information may provide a starting point for defining culturally-appropriate behaviors consistent with transformative/participative leadership style and provide useful information for designing cross cultural leadership training.

In this qualitative study, 18 university and continuing education leaders in North America and Latin America were contacted by e-mail and asked to complete a short essay about their leadership philosophy along with a questionnaire designed to identify the participant's overall leadership style as either transformative/participative or transactional/directive. Participants were then interviewed by telephone, and further follow-up communications were conducted by e-mail and telephone.

Neither culture, gender, religion, years in a leadership role, nor professional background appeared to have any correlation to preferred leadership style. All participants highly valued the transformative/participative/democratic leadership style. Latin American participants may have slightly more social contact with co-workers outside the workplace than do their counterparts in the US and Canada. Participants in two Latin American countries were more concerned about being gentle and humble

(expressed by speaking much less directly when dealing with issues of discipline or correction) with employees than might be true in the US, Canada, or other Latin American countries. Good relationships were slightly more valued by Latin Americans while integrity was slightly more valued by non-Latin respondents.

Many participants of both cultures expressed the belief that effective leadership skills are becoming more global in nature. Latin Americans, in particular, tended to believe that the university in which they worked was “ahead of the game” and therefore not necessarily characteristic of leadership norms in business and government sectors in terms of implementing transformational/participative leadership styles.

Born often under another sky, placed in the middle of an always moving scene, the American has not time to tie himself to anything; he grows accustomed only to change, and ends by regarding it as the natural state of man. He feels the need of it, more he loves it; for the instability, instead of meaning disaster to him, seems to give birth only to miracles all about him.

Alexis de Tocqueville

## CHAPTER I: INTRODUCTION

The global village. The information society. The knowledge economy. The world is flat. The workforce grows more diverse each day. Seldom are all the components of any product all manufactured in the same country. Students enroll in foreign universities without ever leaving home. Agricultural products and handmade crafts are marketed globally. Every day we grow closer to being able to reach any person on earth at the touch of a button. But what happens when we do reach them? How can we all work together? Who's the boss? Perhaps more importantly, who are the workers? Effective leadership constitutes the ability to apply influence in such a way that others will voluntarily work together toward a shared goal. Is effective leadership in the workplace applied by using the same behaviors in all cultures? Who will teach us?

### **Background of the Problem**

The influence of globalization has increased the demand for cross cultural leadership training, and university continuing education programmers are advised to pay attention to this growing market. In addition, university continuing education practitioners may need to pay attention not only to the development of cross cultural leadership courses for their clients, but also for their own benefit since the target market of university continuing education is now often measured on a global scale rather than a local scale. Thus, research is required to aid in the development, marketing, and continuous improvements of cross cultural leadership training.

### **The Demand for Cross Cultural Leadership Training across Professions**

International business and leadership training are two of the fastest growing educational activities offered by continuing education units of higher education institutions throughout the United States and Canada (Dallas, 2004; Ebersole, 1998;

Gwynn, 2002; Khan, 2000; Stephens, 2004). The various courses, classes, and workshops are extremely popular across North America, and are often marketed directly to leaders and managers from around the world. International students attend these classes in order to hone and improve the global skills demanded of leaders and managers in all facets of business, public service, and education. Gregersen, Morrison, and Black (1998) underscores the need for continuing leadership training and further makes the claim that "...leadership models of the past will not work in a global future" (p. 22).

Likewise, professions and vocations from agriculture to education to business have seen the impact of globalization and the need to prepare students for effective cross cultural relations. Training and development practitioners are recognizing the need to train leaders of any profession or vocation, including educators, to be effective in the global setting, that is, to effectively equip adult learners to function well in the cross cultural, global setting (Apps, 1994, Brown, 1997).

The effects of globalization make it necessary for leaders in every profession, vocation, and culture to have the ability to function well in multiple cultural settings (Apps, 1994; Matveev & Milter, 2004; Miroshnik, 2002). Furthermore, the demand for global leaders far outstrips the supply of leaders prepared to lead effectively in a globalized market (Thaler-Carter, 2000). The demand for cross cultural leadership training in the US and Canada is two-pronged: a) training for international students in western leadership trends and b) training of non-Latin North Americans for culturally-sensitive leadership. (The distinction of non-Latin North Americans is made here to set apart the majority culture of the US and Canada from Latin Americans in these countries and from citizens of Mexico.)



Increased demand from international students for training is evident by growing enrollment in courses and westernized leadership certificate programs. Further, “colleges and universities are beginning to offer their courses and define their ‘catchment’ on a global rather than a local basis” (MacBeath, Moos, & Riley, 1996, p. 224; see also Apps, 1994, p. 228; Michael, 2004, p. 123). In 2001, more than two million college students were studying outside their own country (Pearman, 2004). The US and Canada have both seen a tremendous growth in enrollment of international students in leadership programs (Ebersole, 1998; Gwynn, 2002). However, since the advent of extreme restrictions on international student visas in reaction to the attack on the Pentagon and the World Trade Center on September 11, 2001, Canada has benefited most from international student enrollments in programs which require physical attendance. Nevertheless, enrollments in US programs which are conducted online or which are held in the students’ country of origin continue to grow at a dramatic rate (Dallas, 2004).

Likewise, the demand for cultural sensitivity training for non-Latin North Americans in all fields is evidenced by the growth of leadership training designed for managers taking assignments abroad as well as for managers who work with the increasingly diverse workforces of the US and Canada. London (2002) found that “80% of midsize and large companies sent their professionals abroad, and 45% plan to increase the number they have on foreign assignments” (p. 200-201). Personnel who receive cultural training are better equipped to deal with the challenges of globalization; however, training for prospective expatriate managers must be culture-specific to gain the best impact (Caudron, 1991). Even those who are not preparing for expatriate leadership roles have a similar need for cultural training as evidenced by the progression of globalization and the projections for immigration to the US and Canada: It is likely that

leaders in North America will guide an increasingly diverse workforce in future years. If the US and Canada are to remain on the leading edge in business and education, especially continuing education, it is critical to develop leaders who are prepared to deal with multicultural issues. “Failure to understand and effectively manage workers from different cultures can impact on a number of organizational imperatives including innovation” (Testa, 2004, p. 402).

The demand far outstrips the supply of global leaders among US companies, and the need for global leaders is critical on the homefront—not just for those on international assignments. Effective leadership now requires global awareness and global skills no matter the locale. Competencies such as the ability to think in a global-centric manner, understand special needs of different populations, and manage multicultural teams are essential for global leaders at home and abroad (Thaler-Carter, 2000).

### **Leadership of University Continuing Education in the Globalized Market**

University continuing education units strive to meet the learning needs of their constituency—a constituency that is quickly growing to include not just local community, business, and industry, but the global market (MacBeath, Moos & Riley, 1996, p.24; see also Apps, 1994; Dallas, 2004; Ebersole, 1998; Gwynn, 2002; Pearman, 2004; Stephens, 2004; University Continuing Education Association, 2003; Vicere, 1998). The learning needs of the global market include culturally sensitive leadership training for non-Latin North Americans as well as training in westernized leadership theory and cultural understanding for international students. This section illustrates the need for cross cultural leadership training, both for non-Latin North Americans and for non-western leaders.

Much of the research on cross cultural leadership comes from the business and industry sector. However, evidence for the useful, if not necessary, comparisons between continuing education and business leadership needs is affirmed by the fact that “the majority of continuing education units operate on a self-supporting basis” (University Continuing Education Association, 2003, p. 9).

Interestingly, university continuing education units themselves may be in need of leadership development preparation for the global market. Like the business and industrial sectors, the educational sector, specifically higher education and continuing education units, are experiencing the increasing influence of globalization. More than a third of university continuing education units operate English-as-a-Second-Language programs and/or other programs in locations such as Western Europe, China, Mexico, Eastern Europe, the Caribbean, Korea, Japan, Central America, Brazil, and Africa. In fact, globalization has exerted such an impact on continuing education in the US that some higher education institutions have consolidated their international study programs with their continuing education programs. (Michael, 2004, p. 123-124; University Continuing Education Association, 2003, p. 12).

Continuing education courses for effective leadership under the influences of globalization must first consider the issues of values, ethics, and effective communication. Dunbar (1996) found that cultural awareness is an important predictor of success for expatriate leaders. Dunbar (1996) described effective intercultural communication as the ability to understand and anticipate how a member of the other culture might perceive and interpret things. However, it is difficult to teach effective intercultural communication when, as Thomas (2002) states, there is so little research dealing specifically with cross cultural leadership issues. This situation makes it all the

more important for university continuing education programmers to lead the way in conducting applied research and developing culturally-appropriate leadership training.

Based upon a survey of corporate trainers, Grahn and Swenson (2000) found that “The foremost area for preparation recommended by trainers is an understanding of the concept and practice of culture” (p. 21). However, the ways in which certain dimensions vary across cultures—such as Hofstede’s (1980) dimensions of power distance, uncertainty avoidance, and individualism, and Hall’s (1982) dimension of time orientation—tend to generate the most interest among learners (Grahn & Swenson, 2000).

Effective educational leaders learn how to work with diverse groups of people. Transformational leadership styles are necessary in the "redistribution and realignment of control, power and predictability" (Rodríguez & Villarreal, 2001, p. 1; see also Apps, 1994) which is required in order to sustain change. The educational leader of the future will be able to "foster a climate of interdependence, relevance and shared accountability" (Rodríguez & Villarreal, 2001, p. 1; see also Apps, 1994) that is operable between and among workers, students, faculty, and educational leaders of diverse backgrounds. Unfortunately, even though many universities and other training programs are focusing on the global market, they are doing little to include issues of cultural diversity in their training (Kahn, 2000).

Thus, it would behoove university continuing educators to prepare to meet the present and growing demand for cross cultural leadership training—within their own ranks as well as for their constituencies. Littrell (2002) states that “expatriate business managers [are] being regularly assigned to all parts of the world without any cross cultural preparation at all” (p. 5). In fact, Littrell (2002) claims that, “In some countries,

the institution of expatriate management has led to increasing feelings and exhibition of xenophobia” (p. 5). As the trend of globalization continues, skills in cross cultural leadership will become more and more necessary.

The basis of cross cultural relations is formed on the personal contacts of organizations with businesses, government agencies, and financial systems of other countries. Understanding the needs and desires of workers enables companies (and educators) to increase production, boost local economies, and develop new markets within those economies, thus starting a whole new upward cycle for both the enterprise and the local economy. If expatriates assigned to lead overseas projects (whether educational programs or business enterprises) do not become culturally competent, they will not be able to plan effective “next generation” programs or develop local leadership succession plans to ensure future market development in the area.

Effective leadership training for expatriates focuses on leaders becoming culturally competent in the local culture rather than the local culture conforming to expatriate leader culture. Effective leaders ensure successful, long-term enterprises in the global setting by finding ways to make work and the work of learning meaningful in the local culture. In his work on total quality education, Glasser (1990) compares students/learners to workers because they are doing the “work” of learning. Glasser further compares faculty members to middle managers since they are supervising and guiding the work of the workers (learners) as well as ensuring the work (learning) is proceeding correctly, according to the plan, and on schedule. Glasser maintains that it is the work of the faculty (manager) to help the learner (worker) find meaning in their learning (work). This is an important concept both in the development of cross cultural training and in the preparation of leaders themselves.

In the past, offshore operations of large organizations often functioned on the idea that local values must conform to those of the parent organization. Leaders may insist upon a certain quality of product, but if the local culture is ignored, the value of production may never be understood by the workers in a way that will make the work of the company meaningful to them. When workers are committed to a product and understand its importance, they are more likely to produce a better product and take more ownership and pride in the product they produce. The importance of learning and understanding the cultural components that come into play in this process is critical for industrial leaders, and it is critical for educators as they plan leadership training for professionals who will most likely be required to apply their skills with increasingly diverse groups, whether at home or abroad.

Based on the foregoing, it would seem wise for continuing education leaders to focus on how to use culturally appropriate behaviors and communication in such a way as to apply the desired values so that the work (or the work of learning) is meaningful in the local culture. Expatriate leaders and educators must first become aware of deep-structure cultural values and then learn how the surface-structure cultural values relate to them. (See the definition of terms section on page 21 for discussion on deep-structure and surface-structure cultural issues.) Once this relationship is understood, leaders and educators will be able to communicate values, goals, and plans in ways that are meaningful in local culture. Without meaning, workers/learners will be unable to meet their full potential.

Thus far, I have addressed the importance of cultural meanings in the management/supervisory aspect of leadership, but London (2002) maintains that leadership is far more than planning the work and supervising workers. The work of

leadership encompasses vision building, team building, partnership building, and relationship building. Further, in addition to increasing internationalization and globalization of every enterprise, including that of education, London makes the point that even populations which were once quite homogeneous, such as those in North America, Northern Europe, and the United Kingdom, are now experiencing significant diversity within their own ranks. Thus “leaders need to be sensitive to cultural differences in ways of doing business, and more simply interacting with others....Also, they need to hire and develop people who can think creatively as they generate and apply new knowledge and develop global perspectives” (London, 2002, p. 2, 4). Thus, the importance of cultural training for leaders on the homefront is just as critical for survival in the globalized market as is cultural training for expatriate leaders.

### **The Need for Research and Cross Cultural Training Related to Latin America**

As shown in the previous two sections, there is a demand for cross cultural leadership training, and continuing education practitioners are taking steps to meet this growing need. However, there are distinct gaps in cross cultural research dealing with Latin American culture. For the US, research dealing with cross cultural leadership relating to Latin American culture is particularly critical due to the high growth rate of Latin American immigration (Gwynn, 2002). In addition, as more effort in US organizations is directed toward developing trade with Latin America, development of effective cross cultural expatriate and local leaders will gain importance.

This research focuses on comparing leadership differences among Latin American and non-Latin North American university continuing educators. If university continuing educators are to develop effective programming for cross cultural leadership training among Latin American and non-Latin North American cultures, it is important to

establish research upon which to base the training. Albert (1996) maintains there is a significant lack of research on Latin American intercultural issues and very little preparatory training for successful professional interaction with Latin Americans (p. 330). Grahn and Swenson (2000) found that cross cultural trainers generally do not perceive Latin American countries as emerging trade partners. This perception may be at the root of the lack of comparative leadership research and the lack of availability of cross cultural training related to Latin American countries.

Nevertheless, immigration from Latin America to North America is growing faster than that of any region (Gwynn, 2002) other than Asia. While there is a rich body of research dealing with cross cultural leadership issues for Asian cultures, European cultures, African cultures, and Middle Eastern cultures, corresponding research and training dealing with Latin America is very sparse (Albert, 1996; Grahn & Swenson, 2000; Romero, 2004; Segrest, Romero & Domke-Damonte, 2003). In a study conducted with students in a course at the Federal University of Rio de Janeiro in Brazil, Canen and Canen (2001) concluded that universities have a role to play in multicultural education for prospective managers—a need that is not being sufficiently met by universities.

Whereas cross cultural leadership skills are important to the multinational companies who place hundreds of managers in subsidiaries around the world, it is equally important to local personnel in developing countries that expatriate leaders are culturally competent. Only effective leadership can continue the trend of development that transformed Japan from a dependent, developing nation to an international trade giant. The “baby tigers” of South Korea, Singapore, Malaysia, Indonesia, and Thailand have benefited tremendously over the last 20 years from technology transfer and economic growth stimulated by international manufacturing and trade. These countries now



represent a major portion of the international education market for higher education and continuing education. If similar growth and market opportunities are to occur in other developing nations, such as those in Latin America, then improved cross cultural relations with those nations also becomes important.

### **Background Summary**

Education is, in itself, a moral concept. North American culture would consider it unethical to deny education to any person; in fact we require the availability of education for all. The fact that education is tied to economic success makes it merely a progenitor of having one's basic needs met so that the self-realization aspects of life, such as personal and political freedom, equity, justice, choices regarding work and leisure may be met—in other words: Education provides the ability to pursue happiness and a high quality of life. “That is why leaders of educating institutions will be concerned above all with the humane and spiritual dimensions of their work—paying attention not only to a vocationally-orientated curriculum but to the humanization of curricula and indeed all educational undertaking” (Aspin, 1996, p. 129).

It is this moral concern that takes precedence in cross cultural leadership research and training, especially when that research is focused on training practitioners for continuing education—who will, in turn, train others of many professions and vocations. These are the educators whose efforts and role modeling will be transmitted to leaders and managers in every other profession, vocation, and industry through leadership development courses.

### **Statement of the Problem**

Cross cultural leadership training has moral, social, economical, political, and psychosocial, as well as justice and equity implications for the global village culture(s) of

the 21<sup>st</sup> century. This means that designing and delivering effective cross cultural leadership training can have impact in all of these areas. The need is therefore apparent for research to support the development of effective cross cultural training.

There is moral and social justification for the need to provide cross cultural leadership training to international leaders that has to do with supporting the efforts of developing countries. Cross cultural leadership training will serve not only to help international leaders to be less ethnocentric, but will also assist them in preparing nationals for leadership positions within the local organizational structure. This empowerment and transfer of authority should serve to equalize not just economies, but also world influence.

Adult education is inevitably tied to economic production (Gwynn, 2002), raising critical consciousness (Freire, 1999), and effective democratic governance (Fägerlind & Saha, 1989; Perkins, E. J., University of Oklahoma classroom conversation, Fall, 2001). Likewise, Chapman (1996, p. 30) states the three central goals of lifelong learning are 1) “economic progress and development,” 2) “democratic understanding and activity,” and 3) “personal development and fulfillment.” Providing effective training toward these goals falls upon adult continuing educators around the world. As globalization progresses, it becomes imperative that continuing education practitioners prepare to provide effective cross cultural leadership training in order to work toward these goals at both local and global levels.

Further evidence of the need for cross cultural leadership training may be seen in the political influence of nations as dictated by the power that they wield militarily or economically. Even countries that are not considered world powers may drastically affect the world, e.g., the Taliban’s harboring and support of Al Qaeda, the preponderance of

world oil supplies in the Middle East, or the growing economic influence of countries such as South Korea, Singapore, Malaysia, Indonesia, and Thailand—known as the “baby tigers” for their soaring economic growth in the past decade. Obviously leadership training will not change extreme international situations overnight, but it will have an impact in the long run. As discussed in the introduction, effective global leadership skills—that is, effective cross cultural leadership skills—are essential to development and growth in practically every field. In fact, global leadership is essential to the success of almost any enterprise, anywhere. Therefore, it may be understood that the development of effective cross cultural leadership skills are essential to support the efforts of developing countries, both by preparing non-Latin North American leaders for expatriate management positions as well as by preparing international students in current leadership trends and cross cultural leadership skills.

The psychosocial implications of cross cultural leadership training is exemplified in the claim of Tehranian (1999) and others (Agar, 1994; Hall, 1981) that simple exposure to other cultures will change one’s own culture, but what they do not mention is that it might not be in a favorable way! Westernized educators can help expatriate leaders increase cultural awareness so that international business relationships do not unintentionally exacerbate negative stereotypes. For lasting change, international relationships are established one person at a time, not by government proclamation. Educational practitioners need the available resources, then, to prepare themselves to help their constituents develop leaders who can effectively manage multicultural teams and relationships in such a way that all parties benefit.

Chapman (1996) further makes the case that lifelong learning is critical to bringing about change in areas such as social justice and equity, but “to bring this about

nothing less than a substantial re-appraisal of the provision, resourcing and goals of education and training, and a major re-orientation of its direction towards the concept and value of the idea of ‘the learning society’ will be required” (p. 30). It will be necessary for adult education professionals to create systems in which individuals are empowered and supported to take responsibility for lifelong learning, a system where lifelong learning is as important as initial learning, and where qualifications for lifelong learning are well articulated without being monopolized by the government.

If these things are true, where does the need for cross cultural leadership fit in the big picture of continuing education? How is it equitable to focus training on a group of people who are most likely already at the top of the group in terms of wealth, governance, and personal fulfillment? Chapman (1996) has a ready answer; he suggests that Rawl’s principle of justice and fairness justifies the unequal distribution of goods as long as “those least benefited by it are nevertheless better off than they would have been, had no distribution taken place at all (C.F. Rawls, 1972)” (Chapman, 1996, p. 32).

Although a low-level worker may never have the benefit of direct training for cross cultural leadership skills, he or she will ultimately benefit by experiencing improved leadership if supervisors receive that training. Over the course of continued application of training, they should also ultimately benefit from an overall improvement in international relations, an overall improvement in local economy, and ultimately, in the “handing down” of such learning from the leader to followers.

How do successful leadership styles vary by nationality and culture? Do followers from different nations and cultures have different expectations of a good leader? The movement toward globalization not only of business but also of education, professional development, and other organizational structures makes these questions important. What

are the educational and social elements that make society productive and prepare students for a world that includes global services as well as local and national services in the globalized world of this new millennium? Globalization requires educators to focus their attention on preparing students for global places of service rather than only a local or national place of service. If individuals and organizations are to function well in a global setting, then educators will prepare leaders who understand the values within differing cultures, how those values are affected by socio-cultural differences, and how to use that knowledge to promote a productive and just global society.

### **Purpose of the Study**

Effective cross cultural training will prepare leaders to lead in a socially conscious manner appropriate for local culture in the case of expatriate leaders or in a manner appropriate for accommodating diversity in the case of those who lead a culturally diverse workforce or organization. Culturally appropriate, socially conscious leadership a) seeks to uphold the explicit goals of employees as well as stockholders, b) serves in an educative and supportive role to support the implicit goals of employees and the organization, c) promotes ethical management, and d) overall, seeks the greater good for society in general (Bierema & D'Abundo, 2004). Understanding cultural values is necessary to accomplish the goals of socially conscious leadership. Understanding differences in cultural values can shed light on how differing leadership actions and behaviors are perceived and received by employees and community members.

The purpose of this study was to determine some of the cultural differences that exist between Latin American administrators of university continuing education and non-Latin North American administrators of university continuing education. The ways in which administrators from each culture utilize (or do not utilize) predominately western

management theories in their day-to-day leadership style and practices may shed light on existing cultural differences. For instance, do Latin Americans and non-Latin North Americans differ in appropriate ways to seek and accept input from employees when implementing participative decision making style? Do they differ in their view of culturally appropriate ways to assist employees with personal and career growth when implementing transformative leadership style? As educators, our understanding of these types of cultural differences would be useful in the course of planning professional leadership courses for audiences of other cultures or for those of our own culture who are expatriate leaders abroad or who lead a diverse workforce.

Continuing educators tend to have career backgrounds in various professions and vocations (Apps, 1994, Cervero; 1988; Houle, 1980). For instance, those who lead professional continuing education seminars tend to have career backgrounds related to the topic of training, such as medical doctors, nurses, social workers, common school teachers and administrators, attorneys, accountants, architects, engineers, or general business leaders. Therefore, university continuing education practitioners/respondents represent a cross-section of professionals in many other fields, thus improving the ability to utilize findings for course development or for further research. The findings of this research were intended to assist university continuing educators in designing cross cultural leadership training relating to Latin Americans and non-Latin North Americans and thus promote improved relations between individuals and nations, improved productivity for all, and improved personal fulfillment on the part of expatriate leaders, leaders of diverse workforces, their employees, and the continuing educators who work toward promoting improved cross cultural leadership practices.

## **Research Questions**

The purpose of this qualitative study was to discover and describe the ways in which leadership is experienced and expressed through various actions and verbal behaviors associated with transformative and participative decision-making leadership styles as they are expressed among university continuing education leaders in Latin America and non-Latin North America. The behaviors were defined as they were discovered through the course of the study. The research questions were as follows:

1) Do these leaders seek input from their subordinates, and if so, how do their general methods, actions, and behaviors, differ as they seek this input? Do these methods differ between Latin American and non-Latin North American leaders?

2) Do these leaders seek to help their subordinates develop, mature, or “transform” themselves, and if so, how do their general methods, actions, and behaviors differ as they seek to help employees develop? Do these methods differ between Latin American and non-Latin North American leaders?

3) Do these leaders value participative decision making, and if so what would they consider appropriate methods? Do these methods differ between Latin American and non-Latin North American leaders?

## **Significance of the Study**

Comparing and contrasting the leadership practices and behaviors as experienced and expressed by Latin American and non-Latin North American university continuing education practitioners in the course of their administrative duties should provide important information for use in developing cross cultural leadership courses for these cultural groups. Attitudes toward predominate western leadership theories such as transformative and participative leadership may also reveal important differences or

similarities that would be useful in planning cross cultural professional development courses for leaders in these cultures.

University continuing educators, especially coordinators of leadership programs bear a responsibility to prepare learners for a global market. In addition, the speed of globalization and the consequent high mobility of managers and leaders in every field make it necessary for students young and old to learn how to function well culturally, regardless of location. The speed of change and the rate of globalization have created a greater need for transformative leadership skills (Apps, 1994; Krishnan, 2004).

Ineffective curriculum development for cross cultural continuing education and professional development courses promulgates the continuation of stereotypical beliefs and ethnocentric practices, resulting in decreased skills integration for adult learners and lowered faculty and staff satisfaction. Cross cultural courses offered by corporate trainers are generally limited to awareness or consciousness-raising courses intended to help learners avoid simple cultural faux pas related to surface cultural norms (Gudykunst, Guzley, & Hammer, 1996, p. 62; London, 2002, p. 204). The pervading belief that basic management skills will translate/transfer successfully from culture to culture seems to preclude training aimed at the specific challenges of cross cultural leadership.

The lack of research in the area of cross cultural leadership specifically in Latin America contributes to the dearth of training for cross cultural leadership skills pertaining to Latin American cultures. This research was intended to fill the gap in some small measure, thus providing information upon which other researchers may build and which continuing education practitioners may utilize in developing cross cultural leadership training courses for Latin Americans and for non-Latin North Americans.



### **Limitations of the Study**

The same cultural barriers and differences that this project proposed to study present limitations to the study. Although the researcher endeavored to bracket her own experience, to keep an open mind, and to be alert for cultural variables, an other-culture observer can never know what cultural cues or deep culture issues s/he is missing or overlooking, nor can s/he be completely sure s/he is not reading his/her own cultural messages into participant responses. Conversely, the very aspect of unfamiliarity can serve as an advantage since the other-culture observer takes nothing for granted. Everyday occurrences that might pass unnoticed by an insider are more likely to be spotted and reported by a cultural outsider.

Threats to internal validity include language, observation, and triangulation. Since the researcher is monolingual, she was forced to depend upon the language skills of others—either participants who spoke English or translators. Translation presents the opportunity for misunderstood, mistranslated information, or information that is not passed along for various reasons. Even for those Latin American participants who spoke English, since it was their second language, misunderstanding, whether willful or accidental, could have caused the researcher to accept misinformation as truth. In addition, it has been shown that language itself affects culture (Agar, 1994; Martin & Nakayama, 2000; Tehranian, 1999), so it is possible that respondents' answers did not reflect the more "native" view but, in fact, their own view as modified by their own second language and culture acquisition. For these reasons, language must be considered as a limitation of this study.

The fact that only eight (8) Latin American countries were represented in the study prohibits any generalization among Latin Americans. Although Latin Americans

share a macro culture, there may still be important differences not identified by this study. The fact that most of these eight (8) countries were represented by only one (1) respondent prohibits generalization of findings within nations. Similarly, the sample of US and Canadian respondents is too small to justify generalization to either the macro non-Latin North American culture or to individual cultures of US and Canada. Moreover, findings may not be generalized to continuing educators due to the fact that the institutions varied greatly in number of students, size of continuing education programs, and organizational structure. Some institutions were private; some were public.

The study is limited in that it did not include direct observation of the participants as they went about their daily routine. The inability to pay attention to cues such as changes in voice inflection, body language, eye contact, and other factors may have contributed to miscommunication or may have caused the researcher to miss information that might have been gained through observation. Observation itself or rather, the lack thereof, is another problem: There was little external triangulation other than the multiple contacts by telephone and e-mail which would help to verify whether or not a respondent's mental model of his/her own leadership style actually matches his/her everyday actions.

### **Assumptions of the Study**

Assumptions for this study hinged upon the willingness of participants to answer openly and with enough depth that their responses could be categorized appropriately and consistently across the cultures of respondents. It must also be assumed that respondents do, in fact, use leadership skills rather than only management skills. Since managers have authentic power over their subordinates, it must be assumed that respondents do utilize some leadership skills in the course of managing employees and their work.

Since good management contains some elements of good leadership, and since many people use these terms interchangeably, responses from participants may have interchanged these terms. It was assumed that responses referring to “management” were referring to leadership elements of management (see definition of terms) since the survey questions were most pointed toward establishing how or if international leaders use transformational or participative decision making as part of their leadership style.

For purposes of transferability and comparing/contrasting within/between cultures and given that continuing educators generally have an educational and career background in some profession or vocation other than adult education (Apps, 1994, Cervero; 1988; Houle, 1980), it was assumed that the participating university and continuing education practitioners lead in a manner consistent with that of a representative sample from many different professions and vocations within the culture.

### **Definition of Terms**

The terms “internationalization” and “globalization” are used somewhat synonymously in this text, however many authors make a distinction between the two. For instance, Korsgaard (1997, p.15) defines **internationalization** as having to do with increased exchanges between nations, while **globalization** has to do with the homogenization of economies and markets, cultures and values. Similarly, MacBeath, Moos, and Riley (1996) uses the term globalization “to describe movements that have the power to override national frontiers and cultural identities” (p. 223).

While the terms lifelong learning, continuing education, and adult education are often used interchangeably, especially in international research, they do have separate meanings and distinctive differences. Due to the synonymous use by many authors, the terms lifelong learning and continuing education are most often used synonymously in

this text. However, when distinctions are made in the text, these terms are defined as follows:

**Lifelong learning:** Learning which involves the learner for a variety of reasons whether it be career-oriented or hobby-oriented, formal or non-formal, self-directed or distance education, but which is undertaken solely at the desire of the learner in order to fulfill a deep desire to know or to improve oneself.

**Continuing education:** Learning which is most specifically career-oriented, either for the purposes of skill maintenance or development in one's profession or vocation or for acquisition of new skills in order to enter or be eligible for advancement in a certain profession, vocation, or trade.

**Adult education:** Learning which involves mostly basic education skills such as literacy and numeracy. However, it must be noted that under certain circumstances basic education may take on all of the characteristics of continuing education or lifelong learning.

There are many additional terms used in connection with continuing education, such as permanent education, recurrent education, lifelong education, popular education, nonformal education, informal education, technical education, vocational education, and others. These terms tend to have specialized connotations depending upon the country context (Duke, 1996; Hasan, 1996; Sutton, 1996), and were used in this text only as they appear in direct quotes.

Leadership is distinguished from management by many authors in the field of leadership theory (Kouzes & Posner, 2002; London, 2002; Maxwell, 2002; Northouse, 2001). Peter Drucker's contrast of leadership versus management is perhaps the most well-known: "Leaders do the right thing; managers do things right." For the purposes of this text, and consistent with the views of most modern theorists, **leadership** is defined as the ability to apply influence in such a way that others will voluntarily work together toward a shared goal. Vision and goal setting, team building, and the many other aspects of leadership are contained within the ability to influence. The ability to influence implies

an influence toward change, and the ability to lead change is also an important measure of leadership ability (Maxwell, 2002). On the other hand, **management** has to do with keeping systems functioning well, whether that means the processes of the work itself or the teams that conduct the work. Nevertheless, in this world of globalization, the only constant is change, and good managers are able to implement change. While leadership may rise above management, it is also imperative for any good manager to possess and utilize some leadership skills. In fact, Hersey and Blanchard (1988) refer to management as a special kind of leadership, more restricted in scope than leadership in that management is the use of leadership to accomplish specific organizational goals.

**Transformational leadership** is a term Burns (1978) used to describe a relationship in which the leader stimulates followers to grow and mature in areas that are mutually beneficial. **Transactional leadership**, on the other hand, is simply a trade relationship—“you scratch my back, I’ll scratch yours.” It is a weak relationship easily broken by any change in agreements, whereas transformational leadership forms the strong bonds of shared goals and values.

**Participative leadership** (House & Mitchell, 1974 in Northouse, 2001) is similar to transformational leadership in that it seeks to meet followers’ motivational needs by actively seeking participation from followers in the decision making process. **Directive leadership**, on the other hand, is more authoritarian and based on power, “telling,” and the measurement of follower performance indicators. **Consultative leadership** (Likert, 1967 in Yousef, 1998) is similar to participative leadership in that it seeks information from subordinates, but it differs in that it reserves decision making to itself. **Servant leadership** is based on the premise that good leaders meet the needs of their followers in order to help followers along in the shared journey to success (Greenleaf, 2002).

Mexico and Central America pose a bit of challenge since they are demographically Latin American, but geographically North American. On the other hand, the US has a large population of citizens/residents with Latin American heritage who sometimes identify themselves as Latino/a and who often refer to the majority culture in the US as “Anglo” (Albert, 1996) even though Anglo is often *not* a part of the heritage of many individuals in the so-called majority culture in the US. Therefore, for the purposes of this study, “**Latin America**” includes Mexico, all of the countries in Central and South America, and the island countries east of the Americas which are significantly influenced by Spanish and Portuguese language and culture. “**Non-Latin North America**” refers to the US and Canada.

Latin America is home to many subcultures, differentiated by nationality, geographic regions within nations, indigenous cultures, historical backgrounds, economics, and other factors. Nevertheless, Romero (2004) explains that in addition to the common core of Spanish language and colonization, there is a core of shared values that is generally common to Latin American cultures. Likewise the US and Canada have many subcultures, differentiated by immigration patterns, geographic cultures, indigenous cultures, religions, and other factors. Nevertheless, as with Latin American countries, the so-called majority cultures of the US and Canada share a common core of English language and colonization as well as a common core of shared values. The term **macroculture** is used to describe the common core of values of that is shared among each of the two major groups under investigation.

Some authors distinguish between the terms cross cultural and intercultural while others use the terms synonymously (Thomas, 2002). For the purposes of this research, the definitions outlined by Usunier (1998) have been adopted. Usunier (1998) defines **cross**

**cultural** research as focusing on the *differences* between cultures, while **intercultural** research focuses on the *interactions* between persons of different cultures. This research was intended to be cross cultural since its focus is on comparing and contrasting leadership behaviors of university continuing educators from different nations within their respective cultures. However, intercultural issues were touched on during the course of this qualitative research, and they are duly recorded and discussed. It must also be stated here that while the nature of the research itself was cross cultural, the intent and purpose of the research was ultimately to provide further information for the development of and application to training for intercultural leadership skills.

Finally, the terms **deep culture** and **surface culture** are used throughout the text to distinguish between the behaviors that we *see, hear, or experience* (surface culture) and the *values or reasons why* (deep culture) certain behaviors have come to be exhibited in specific ways, at certain times, in particular cultures (Brooks, 1966 in Gonzales, 1978).

### **Organization of the Study**

This study is organized in five chapters. Chapter I represents the background of the problem and an overview of the study. Chapter II includes a review of applicable literature. Chapter III discusses the methodology and research design of the study including discussion of how the initial sample was compiled and how the variables were identified and defined. Chapter IV includes a presentation and discussion of the results of the study. Chapter V provides a summary of the results along with implications and recommendations drawn from the study.

## CHAPTER II: A REVIEW OF THE LITERATURE

### **Introduction**

The purpose of the study was to determine some of the cultural differences between Latin American administrators of university and continuing education and non-Latin North American administrators of university and continuing education, especially as regards their day-to-day behaviors. This information is needed for the development of cross cultural leadership training for non-Latin North Americans and Latin Americans. In fact, the related body of literature rarely discusses the blending of cross cultural issues and leadership per se, but instead hits all around the topic. Moreover, even within the related literature, there is a glaring omission of research or discussion of culturally appropriate leadership practices among Latin Americans.

Since the information gained from this study is intended for use in cross cultural leadership training, it is important to understand the prevalent theories and current research on effective leadership behaviors across cultures. Only in the last 25 years or so has cross cultural leadership been addressed in the literature. Until very recently, culture-based leadership theories have generally fallen in one of two camps: divergent or convergent. Those in the divergent leadership camp insist that the effectiveness of a particular leadership is dictated by culture. For instance, autocratic leadership style might work well in one culture while a democratic leadership style is more effective in another culture. Those in the convergent leadership camp insist that the popular western leadership theories of our day, which may be characterized as transformative, participative, and democratic are effective across all cultures. However, in the last five years or so, a third camp has developed which may be characterized as integrated. Theorists in this camp propose that transformative/participative/democratic leadership



styles can be effective across all cultures, but only if modified and applied with culturally appropriate behaviors. Moreover, since this study deals with Latin American leadership culture and proposed course development, it is important to point out the dearth of leadership research related to Latin American leadership practices and work values.

### **Lack of Literature Related to Cross Cultural Leadership**

Publications in management and business journals have addressed the need to a) prepare effective managers in international settings, b) understand and manage cultural diversity, c) understand international law, trade, and negotiations, and d) help multicultural groups function well within international organizations. However, until the last 20 years, little research has been done on multicultural or cross-national leadership (as opposed to management) especially within the fold of continuing education or professional development. In fact, the first compendium of cross cultural training methods was published in 1979 (Fowler & Mumford, 1995) and Hofstede's seminal research on international differences in the workplace was first published in 1980.

### **Training Practices**

Much of the professional development training has focused on helping managers to avoid cultural faux pas, in the belief that basic management skills will translate/transfer successfully from culture to culture (Harris & Kumra, 2000). However, without a sufficient understanding of cultural values, leaders will almost certainly fail in the effort to help employees make work meaningful, to gain and understand employee input for decision making, or to provide employees with opportunities for transformative relationships.

## **Convergent or Divergent Values and Leadership Style**

How and what shall we teach Latin Americans and non-Latin North Americans about effective leadership in each other's culture? There is an ongoing argument in the literature as to whether successful leadership styles are the same around the world (convergent) or whether successful leadership styles are culture-specific (divergent). The sections on convergent or divergent values and leadership style examine reputable studies from each side of the debate; however, none of the studies have either a) examined whether behaviors differing by culture may accomplish similar purposes in a transformative/participative leadership style or b) examined training programs designed to instruct leaders in the effective use of a transformative/participative leadership style in a cross cultural setting. The former was an important aspect of the research questions for this study, since the results of this study provide information intended to be useful in designing cross cultural leadership training programs.

## **Integration and Latin American Leadership Styles**

Once having considered the divergent and convergent theories of cultural leadership style, the emerging theory of integration toward a culturally-modified global leadership style is considered. Finally, the dearth of comparative literature dealing with Latin American leadership styles is addressed.

## **Course Development for Continuing Education**

Most studies on cross cultural leadership are conducted in an industrial setting or the business world, although there are some studies which address school administrators, international students, and adult or continuing education faculty and students. It is incumbent upon continuing educators (most of whom have professional backgrounds in the area of their subject matter expertise, rather than in education) to draw out the

essential leadership differences isolated in these studies and to develop training programs for effective cross cultural leadership skills. The lack of such research in Latin American cultures is one of the primary reasons for this study.

### **Current Cross Cultural Leadership Training Practices in Continuing Education**

Who needs the training and what do they need to know? This section examines the literature for evidence of current trends and practices in cross cultural leadership training. Further, it shows the lack of research available upon which to base an effective design for cross cultural leadership training among non-Latin North Americans and Latin Americans. Synopses of the few related studies show a) the need for diversity training for both Latin Americans and non-Latin North Americans, b) the current lack of such training in secondary and tertiary education—both in traditional courses as well as continuing education courses, and that c) the cross cultural training that does exist is often inadequate.

### **Need for Training**

Higher education and technical school faculties in North America and Latin America are becoming aware of the need for cross cultural skills training and are beginning to develop courses to meet this need (Brown1997; Canen & Canen, 2001). Additionally, Brown (1997) found there is a heightened awareness among faculty of post-secondary technical schools and community colleges in the US of the need to prepare students for a global economy. These programs are working to refine curricula by including practices and materials that deal with cross cultural communication skills, international business practices, international experiential opportunities through media such as the Internet, techniques to overcome language barriers, and cultural awareness/sensitivity exercises.

Americans are not alone in their need for diversity training. Canen and Canen (2001) conducted a study in which they tested the assumption that, prior to training, students in a course at the Federal University of Rio de Janeiro in Brazil were not aware that multicultural awareness and sensitivity would be important in management. Participants were administered a pre-test prior to training. The questions were open-ended and designed to determine what (if anything) the students knew about multiculturalism and if they believed it was important in their area of study. The responses indicated that to most students multiculturalism included a mere passive awareness of cultural differences, requiring no particular effort, response or accommodation on their part. Post-seminar questions were administered, and responses were reflective of two major patterns. Some students still reflected the initial ethnocentric pattern. However, many students had begun to grapple with the problems of multiculturalism, attempting to see the source of conflicts, problems and potential solutions within their own realm.

The authors (Canen & Canen, 2001) conclude that this study shows that universities have a role to play in multicultural education. While this may be accurate and many other studies support this conclusion, this study does not provide a sufficient basis, by itself, for that conclusion. The sample for the study was far too small to make such a claim. Nevertheless, it does provide one example of the changes in attitude that took place in one group of Latin American learners when exposed to cross cultural studies.

Meeting the need for cross cultural leaders in the future means that university continuing educators themselves must develop a new set of leadership skills for the post-modern paradigm and prepare to teach these skills to their students (Apps, 1994). Specifically, effective leaders of the future perceive diversity as more than a politically

correct mindset, but as the reality of everyday business. Effective leaders are globally aware. No continuing educator or leader in any other profession or vocation can afford to think only on a parochial level. Everyone's fishbowl has been invaded by globalization, and effective leaders learn to function within that ethos. Effective leaders consider empowerment not as something leaders *give* their constituents, but as recognizing the power that is latent in all of us and helping learners to *access* and *utilize* their internal resources. Finally, embracing the new paradigm means continuing educators will ultimately release the educational model of the industrial age and embrace the age of knowledge, creating new and fundamental changes in the educational process for leadership development.

Trade Partners UK (TPUK) provides an example of an effective cross cultural training program (but not necessarily cross cultural leadership training) that met a specific need within the small-to-medium enterprise (SME) sector in the United Kingdom (Swift & Lawrence, 2003). The TPUK cross cultural training focuses on Mexico. This training is divided into 12 aspects of cultural issues of doing business in Mexico, from social and family issues, to etiquette, to various customs of business practice. Program evaluations received high marks from participants regarding relevance and applicability of information. Likewise, the ease of use of the distance course via Blackboard was well received by participants. Some participants indicated a need for more in-depth information, and the authors report their efforts to provide this information for those who desire it while not slowing down other learners. This course met a need identified by and initially supported by a government program entitled TPUK. The program was so successful that it is now being adapted for several other TPUK target countries. However, cross cultural leadership skills and theory are not included in the training, as the target

population (UK SMEs) are not working in a leadership relationship with individuals, but rather in a trade relationship with organizations in Mexico.

### **Lack of Available Training**

Illustrating the claim that cross cultural issues are not often the focus of continuing education courses, Khan (2000) notes that while continuing education courses have an international market and are a strong influence in the process of globalization, still they feature “little engagement with cultural issues of global education” (p. 9). Further, distance education courses are predominately in English, comprised mostly of professional “updating” types of courses, and exhibit a general homogenization of content. Thus, it appears that even continuing educators whose target audiences are culturally different from themselves rarely address the issues of cultural differences or attempt to directly prepare students to function in a multicultural setting or to deal directly with the influences of globalization.

### **Inadequacy of Available Training**

Cross cultural leadership training is often non-existent in secondary education and continuing education programs, and even when present, is often inadequate (Apps, 1994; Kahn, 2000; Vance & Paik, 2002). Development of cross cultural leadership skills training is still in its infancy (Fowler & Mumford, 1995), especially related to Latin American culture (Albert, 1996). The studies conducted among management students at Rio University, among US technical schools and community colleges, and among constituents of Mexican continuing education units demonstrate the awareness (or lack thereof) of this issue among students and faculties of secondary education and continuing education units..

Although the US is Mexico's largest trade partner, the following study reveals that Mexicans, like their non-Latin North American counterparts, apparently do not perceive a great need for cross cultural skills training. Leadership training in this research fell under the category of management and certificate programs. The Mexican Association of Continuing Education (AMEC—Asociación Mexicana de Educativa Continua) agreed upon five types of training for which AMEC members should be responsible: 1) training and development; 2) continuing professional education; 3) certificate programs; 4) enrichment programs for personal growth; 5) and fine arts appreciation (Ireta, 2003). Cross cultural training could fall under either of the first two categories, but was not identified as a need either by the author, AMEC, or the constituents that were surveyed. Subjects in the survey were upper middle class families with more than one wage earner who lived in one of the three northeastern states of Mexico—Coahuila, Tamaulipas, and Nuevo Leon. The topics that were of most interest proved to be English language classes, teacher preparation, and computer courses. It would be interesting to re-visit those who identified English language classes as an interest to see how they would rate the importance of cross cultural instruction.

Further supporting the claim that current cross cultural training for expatriate managers is often inadequate, Vance and Paik (2002) found that pre-departure training for expatriate managers was often far too generalized and vague to be effective. Designing training specific to the culture and locale in question is more effective. More importantly, they suggest that training should be informed by the home country workers in order to maximize efficiency.

In short, inspection of the current state of cross cultural training reveals a lack of adequate training that focuses on leadership, is more culture-specific, and deals in depth

with differences in deep culture values. Once the need to develop effective cross cultural leadership training that incorporates deep culture values is accepted, the next step is to inspect ways leaders can accommodate differences in values.

### **The Case for Global (or Convergent) Values and Leadership Style**

One of the difficulties with designing cross cultural leadership training has to do with deciding what leadership style is appropriate among different cultures. Discovering deep culture values and appropriate surface culture behaviors to accommodate these values is essential. This section delves into research that seems to support the idea there is one leadership style (transformative/participative) that will be successful in all cultures. While the research discussed in this section is compelling, it is not conclusive. Other research shines a different light on the universal success of transformative/participative leadership styles.

Only in the last 20 to 25 years has research begun to appear regarding common attributes of successful leaders and how they differ by nationality (Farmer, 1986). A surprising number of these studies find results similar to western studies in that subordinates are affected positively in attitude, production, longevity, and other aspects of job performance by leaders who utilize consultative or participative leadership styles, create a shared vision, and acknowledge spiritual needs (Chatterjee & Pearson, 2000; Darling, 1999; Fairholm, 1996; Hallinger, 1996; Heck, 1996; Vicere, 1998; Wagner-Marsh & Conley, 1999; Wu, Lin, & Lee, 2000; Yousef, 1998; Yousef, 2000). Mellahi (2001) notes that “a growing body of research seems to indicate that the importance of national culture in cross cultural management is diminishing and suggests that the world is moving towards a single, global management culture that is basically western, and more specifically, American” (p. 45). Seitz (2001) states that business ethics are formed



around attitudes toward employees, the environment, and consumers and that as globalization exerts more influence and cultures interact more, we will make tiny improvements until each value is in balance with the others across all cultures. Seitz (2001) further states that “business ethics will eventually drive toward one general definition” (p. 21). This may in part explain the demand for leadership training as outlined in Chapter I.

Further supporting the idea of converging leadership styles, Littrell (2002) reports wide acceptance on the part of leaders across many cultures to empower employees and that employees themselves desire empowerment. Transformative leadership styles and acceptance of neo-charismatic leader traits are also widely accepted across cultures. However, Littrell warns that these leadership attributes may be enacted in very different ways, dependent upon cultural values and interpretations, and thus, he reports, “It seems obvious that ‘ideal’ leader behavior varies from culture to culture...” (p. 49). Nevertheless, since these behaviors are meant to appeal to similar deep structure values, although taking a different form to accommodate surface culture values, it still lends support for the trend toward converging leadership styles.

One example of differing behaviors (surface culture) that might accommodate the same values (deep culture) is exhibited in the way collectivistic societies (such as Latin American societies) and individualistic societies (such as non-Latin North Americans) conduct succession planning. Vicere (1998) notes that the trend in the west is toward more and more continuing education especially geared toward planned succession programs which require certain development steps of its leaders. Trends five to ten years ago saw mostly top-level executives receiving development training; the new trends show specialized in-house programs which start with top executives but then cascade to

managers throughout the company. Culture-building is an important aspect of these programs as well as leadership development and succession planning. These trends also exhibit a faith or trust that a developing employee will help to make a developing company, an element present in transformative theories. The value of succession building in western leadership theory could be likened to similar tribal or family practices in collectivistic societies.

New theories of leadership continue to be offered, but the defining differences tend to utilize finer distinctions and rest on tenuous differences. This need to utilize fine distinctions lends support to the idea of refining values to the point of convergence as claimed by Seitz (2001). For instance, Wagner-Marsh & Conley (1999) offer the “fourth wave” (spiritually-based leadership styles) not as a prediction of future organizational development, but rather as a descriptor of an important current wave of development in many types of organizations. Six elements identified as essential to maintaining culture in the spiritually-based organization are:

- honesty with self
- articulation of the organization’s spiritually-based philosophy
- mutual trust and honesty with others
- commitment to quality and service
- commitment to employees
- selection of personnel to match the organization’s spiritually-based philosophy

All of the leaders in the study seemed to be convinced that the success of the organization was contingent upon adherence to shared values, but no analysis or attempt to show exceptions was offered by the authors. Of interest is that if one were to simply omit the

term “spiritually-based” from the six tenets mentioned above, the same six tenets look very much like tenets of the transformative, participative, consultative, and leader-as-servant leadership models which have predominated in western leadership training since the 1980s. The authors imply that this is, in fact, evidence of the move toward spiritually-based leadership practice; however, it could also be used to support the idea of convergence since this supposed “new wave” differs very little from prevailing leadership theory. Also related to Seitz’s (2001) claim of converging business ethics, Wagner-Marsh and Conley (1999) relate two instances in which companies had some difficulty in international operations. In each case international regulations made it difficult to operate according to the firm’s stated values. In one case, the use of common but questionable (not illegal) host country practices caused an international director to be dismissed.

As another example of convergence, a comparative study of leadership traits in the United Arab Emirates conducted by Yousef (2000) found that United Arab Emirates nationals, Arab expatriates, and Asians responded positively in attitude, production, longitude, and other aspects of job performance to leaders who utilize consultative or participative leadership styles. As Yousef points out, the Islamic culture is often perceived as rule-bound and authoritarian (surface culture behaviors). In fact, the culture is based on tribal practices which include a strong positive value toward seeking wise counsel (deep culture values), and thus is very amenable to consultative and participative leadership styles. In a similar study in 1998, Yousef found that a consultative leadership style was the most effective style for leading in a culturally mixed environment (UAE nationals, Arab expatriates, and Asian expatriates). It is important to note the difference: Not only was the consultative leadership style most effective among employees of each

different culture; it was also most effective in organizations whose employees represented a mix of cultures, thus further reinforcing the case for a global leadership style.

Gender traits often enter the discussion of culture and leadership. Here, too, the case for convergence finds support. Ronk (1993, in Stoeberl, Kwon, Han & Bae, 1998, p. 209) “failed to find differences between male and female leadership styles based on personality traits and their relationship to leadership quality” and found “no difference between male and female managerial styles and values that predict behavior in men and women.” Butterfield and Powell (1981, p. 137) reported no significant evidence of gender-based differences in management style. Kent and Moss (1994) reported that “women were slightly *more* [emphasis added] likely than men to be perceived as leaders” (p. 1343). These findings are supported by Ronk (1993, in Stoeberl, et al., 1998), who stated that “traditional roles need not become self-fulfilling prophecies if managers can bridge the gender gap” (p. 210).

This section has discussed theories and research that support the idea that there is one leadership style (transformative/participative) that will be successful in all cultures. While not conclusive on a global scale, it does document some successful applications of transformative/participative leadership in various cultures around the world. However, there is much more to consider before this information can be applied to the design of cross cultural leadership training that accommodates differences of deep culture values across cultures.

### **The Case for Culture-Specific (or Divergent) Values and Leadership Styles**

Research highlighted in the section above would lead one to think that transformative/participative leadership styles are effective in every culture. However, this

section reviews research that seems to lend credence to the exact opposite theory! If culture-specific leadership styles are more effective, then the design of cross cultural leadership would need to take that into account.

Despite the evident support for the idea of a convergence, or one leadership style that finds success on a global scale, there is also literature that would seem to support the converse—that is, that each culture has its own, very specific, successful leadership style. For instance, Selmer (1997) conducted a study comparing managers who were Chinese nationals in Hong Kong to managers from the US, Britain, Japan, other Asian nations, and other western nations. The author explains that Confucian heritage has served to shape Chinese society as very authoritarian and very role oriented. As expected, the leadership styles of expatriate bosses were viewed by employees as very different from that of the local bosses, thus seeming to support the idea of divergent leadership styles. However, the surprise is that the expatriate bosses were viewed much more positively in every category! The largest difference was between local Chinese bosses and US bosses on tolerance and freedom factors. The author does point out that, given the Chinese culture, the higher scores for tolerance and freedom factors might not be perceived as positive in Hong Kong. However, it appears that this study, while documenting differences in leadership style, actually documents a preference among Chinese workers for participative leadership styles. Given that situation, this study does not seem to support the case for divergent leadership styles.

In the following study, differences in cultural values are defined and related to the success of varying leadership styles. Nebashi (1999) conducted a study in Japanese companies in Malaysia and the Philippines. Malaysian employees value family and spiritual concerns over work, while Japanese tend to value work over family and spiritual

concerns. Likewise, Filipino employees value family and personal relationships, but they also have a strong preference for hierarchical roles as do Japanese. In addition, Filipino society has been strongly influenced by American materialistic values. Perhaps due to their strong relational values, both Malay and Filipino workers preferred supervisors who communicated very explicitly. Moreover, even when Japanese supervisors considered themselves to be communicating explicitly, the employees consistently viewed Japanese supervisors as communicating less explicitly. Leaders who focused on relationship maintenance issues, not just task performance issues, were viewed as better communicators and better leaders by Malay and Filipino employees. Again, although differences in leadership style are documented, the trend toward employee preference of participative management was also documented.

Another exception to the “leadership is global” trend is the study conducted by McKenna (1998). This study was done among 138 middle managers in a multinational company. The company, intending to institute a development and advancement plan throughout its global operations decided to test several factors. Subsumed under the leadership factor were four dimensions: evaluation of performance, coaching; delegation, and developing organizational talent. These four dimensions along with their definitions as understood and agreed upon by the company’s human relations group (composed only of Americans) were sent to each of the 138 managers. The managers were American, British, German, French, Italian, Japanese, Hongkongers, Singaporean, and Thai. They were asked to use a Likert scale for general agreement but also to generally comment on each dimension, identify key behaviors of each dimension, and suggest ways these dimensions could be developed in their subordinates.

In the first three dimensions, there was a clear division between Americans and Northern Europeans in one group and Southern Europeans and Asians in the second group. Americans and Northern Europeans generally agreed with the definitions. (Remember, the human relations group which originated the definitions was composed of Americans.) Southern Europeans and Asians generally did not adhere to the ideas of delegating authority or widely sharing information, nor did they think it was a good idea to try to develop these traits in their subordinates or to develop their subordinates at all, apparently.

McKenna (1998) argues that no company can be truly “global” due to the fact that there will likely never be a globally accepted standard definition of what constitutes good management and good leadership (as opposed to Seitz’s projection of converging business ethics and leadership styles). Without this common understanding, McKenna (1998) claims that multinational companies will operate more like colonies with each of the colonies taking on its own personality and operating in ways that work best in the locality for the ultimate good of the company.

The same argument can be made regarding “branch colonization” of universities and other purveyors of continuing education, even “global” organizations such as The University of Phoenix, Nova Southeastern University, British Open University, and Open University of Hong Kong, particularly where it concerns forming programs that will be held in the host country rather than online or in the university’s country of origin. These branch campuses require special consideration and are generally custom tailored to meet specific needs within the host country. Thus, offshore campuses often fit the mold of an organizational “colony” as outlined by McKenna.

However, the tendency of “colonies” is that although parent organizations may dictate some aspects of organizational culture, colonies also have a reverse acculturation factor. This is consistent with the research of Chatterjee & Pearson (2000) and Yousef (2000), who discovered that employees in smaller units whose leaders demonstrated participative, spiritual, and envisioned styles of leadership displayed more commitment to the organization, less turnover, and better production. Perhaps these smaller units, as well as ongoing global cultural changes, may serve as encouragers to larger international organizations to experience change toward a convergent leadership style through what Hallinger (1996) refers to as second-order change. Second-order change is accomplished through providing learning and growth opportunities and then supporting positive change as it occurs. It may be that second-order change and reverse acculturation from branch organizations may serve an important part in globalization and the convergence of business ethics and leadership style as claimed by Seitz.

While many studies purport that successful leadership styles cannot be predicted by gender, there are a number of studies that propose just that. However, many of these studies have mitigating hypotheses having to do with measuring stereotypical views of women managers as opposed to surveying participants’ own views and having to do with perception of style effectiveness based on gender. For instance, in one study, participants expected that men would be evaluated better if they used a structural leadership style while women would be evaluated better if they used a consideration style (Bartol & Butterfield, 1976, p. 452)). Another study concluded that men were more effective in leadership roles that were defined in masculine terms while women scored better in leadership roles that were defined in less masculine terms (Eagly, Harau, & Makhvani, 1995, p. 140).



Measured leadership perceptions of US and Korean students toward their instructors indicate that gender differences in leadership are significant only within a culture (Stoeberl, et al, 1998). In interactions of culture and gender, culture is a factor in leadership style, but gender is not. In this study, Korean students expected and desired instructors to utilize more directive styles than relational styles than did US students. However, it would be important to do a similar study among employees. It may be possible that acquired (not inherent) learning styles and behavior play an important part in the expectations of students as opposed to the leadership traits which might be desired by a mature, adult employee.

While the prior section discussed the theories that subscribe to convergence (one leadership style successful in all cultures), this section has discussed theories and research that support divergence (the idea that each culture has a specific leadership style that is most effective in that culture, while other leadership styles may be more effective in other cultures). But the fact that these theories, both with solid research support, seem to be in direct conflict with each other makes the task of designing cross cultural leadership training a confusing prospect at best. Fortunately, there is emerging research that might make it possible to apply both arguments to the design of cross cultural leadership training that accommodates differences of deep culture values among different cultures.

### **Integration: Why Both a Global Leadership Style and Cultural Specificity Are Not Mutually Exclusive**

The previous two sections discussed the seemingly opposing research findings on convergent and divergent leadership styles. This section discusses emerging research that has begun to bring to light the “missing link” that might allow cohesion between the two theories.

While surface culture expressions (behaviors) may vary, there are certain basic values that are present within every person and society: the desire to be loved and accepted, the desire for basic human liberties, and the need to provide for basic requirements of food, shelter, and safety. Yet, each culture has come up with its own unique set of solutions to meet these needs (Kohls, 2001). The behaviors are very different in each group, but the same needs are met. In the same way, leadership behaviors may differ by culture, but meet similar needs for leaders and their followers. Using this information, perhaps behaviors can be identified and communicated to groups of different cultures in such a way as to help expatriate leaders or leaders of a diverse workforce to integrate culturally appropriate behaviors into western leadership styles. In other words, if leaders understand the deep culture values of a certain culture along with the surface culture behaviors, they can learn to communicate and lead in a way that is both meaningful and effective within that certain culture. Following are several examples of studies that show the possibility of integration of western leadership styles with culturally relevant implementation. The question for continuing educators will be how to use information of this type to design effective cross cultural leadership training.

In designing cross cultural leadership training involving Chinese workers and leaders, it would be important to remember that Chinese leaders are said to be highly authoritarian and do not socialize with subordinates. However, they are depended upon to take a father-like role with employees, and to return affection for the loyalty of the employee. Nevertheless, Chinese workers responded more positively to leaders who were less authoritarian and more oriented toward tolerance and freedom (Selmer, 1997). Does this indicate a values shift? It may be that it indicates the value of culturally appropriate application of transformational leadership. Any good father expects his children to grow

in knowledge and wisdom and teaches his children how to be responsible. With this deep culture value in mind, applying transformational leadership style in a fatherly fashion could prove to be effective with Chinese workers.

Whether the results indicate a values shift among Chinese employees or skilled application of transformational leadership, the result is the same: more satisfied employees and better production and innovation. Furthermore, either scenario lends credence to the integration model in that all societies are dynamic and thus will continually change in response to the pressures upon them. Whether the changes are in values shift or application of leadership style, the march toward globalization seems to be inexorable.

Similarly, Chatterjee & Pearson (2000) identified a significant values shift among East Indian middle managers. Whereas older workers see working for the good of society as a primary reason to work, younger leaders work more for reasons of personal fulfillment (integrity), team work, opportunity to learn new things, and doing work that is interesting to them. Indian workers are moving away from an almost Japanese-style oyabun-kobun (a hierarchical relationship in which junior employees pay respect to senior leaders who in return help the juniors along in their careers) to a more independent working and learning style, but one that involves teamwork on the job. These are values that mesh well with transformative and participative leadership styles.

Another similarity may be seen in a culture at the far end of the spectrum: Pygmy tribes are so team oriented that one leader, chief, or “big man” cannot be identified within a traditional village (Kets de Vries, 1999). Elders are accorded more respect, those who possess great wisdom may be listened to more, but decisions are consensual, thus lending credence to a strong participative leadership style in this society.

Middle Eastern workers, while having the aspect of respect for elders and a hierarchical system, also have the tribal council heritage, and thus prefer and respond well to consultative leadership styles (Yousef 1998; 2000).

Latin American employees are likely to appreciate a stable work environment in a company that exhibits care for the welfare of its employees (Nicholson & Wong, 2001; Pillai, Scandura, & Williams, 1999; Rieger & Wong-Rieger, 1990; Safranski & Kwon, 1998). Transformational and participative leadership styles have been shown to be effective in Latin America (Boehnke, K., Bontis, N., DiStefano, J. J., & DiStefano, A. C, 2003; Capriles, 2000). By the same token, some of the same studies (Capriles, 2000; Rieger & Wong-Rieger, 1990) have identified cases in Latin America where more autocratic or directive leaders were also shown to be effective. This would be consistent with workers that value the organization and its leaders as fatherly images who will take care of them.

Western theories of leadership are undeniably ethnocentric (Blunt & Jones, 1997), but since the 1950s there has been an enduring interest in identifying cultural differences for purposes of polity and positive communication (Harris & Kumra, 2000). Unfortunately, these inquiries were often undertaken for the purpose of changing other cultures to suit our own, especially cultures of developing countries. Since the 1960s, US researchers have begun to look at other cultures with less of an attitude of parental indulgence or mere curiosity and more of an attitude of acceptance, acknowledging the differences of their peers and equals in the field (Kohls, 2001). In the 1980s, this attitude was extended to the research of cross cultural leadership.

Acknowledging that it is difficult to assess what is true human nature across all cultures without referring to one's own heritage to make that assessment (Kohls, 2001), it

appears that there are certain leadership traits that are valued in all cultures: integrity, trust, spirit, quality, and commitment (Hallinger & Leithwood, 1996; Hersey & Blanchard, 1988; Kouzes & Posner, 2002). It is also interesting to note the resounding change in management philosophy of the 1940s (autocratic, directive, transactional, logical) to the servant leadership philosophies (democratic, participative, transformative, spiritual) of the new millennium. In the scope of human history, such a radical change in leader behavior in the course of 40-50 years is astounding. Could this be due to the cultural influences brought on by globalization, in particular the multinational character that business and, consequently continuing education, has assumed over the last 50 years?

The university at large has traditionally played a “filtering down” role in transmitting leadership and continuing education research to corporations, organizations, and agencies—both public and private—and continuing down to the grass roots of society. And there is much work to do. Regardless of tremendous cultural progress in the west since the 1950s (Kohls, 2001), effective implementation of transformative/participative leadership practices across diverse workforces remains a distant goal. Blunt and Jones (1997) charge that the modern ideal of leadership “is more of a construct of the rhetoric of management consultants than it is the reality of management practice” (p. 11). Not that it is a hollow goal. On the contrary, cross-national studies seem to confirm that these basic leadership traits are desired regardless of leadership *style*. This would indicate that teaching and training these traits would not necessarily mean imposing western values on other cultures. Although it does seem that teaching these basic leadership traits in cross cultural leadership training might contribute to the process of globalization, let us not forget that globalization exerts a certain amount of acculturation in both directions.

Blunt and Jones (1997) charge that the west has packaged itself so well in terms of material wealth, that developing nations do not or will not look beneath the beautiful packaging to see if the product is really all that it claims to be. As university continuing educators develop cross cultural training to meet the needs of leaders and developing leaders, we must look beneath the “beautiful packaging” of western leadership theory and find the kernels that will help leaders understand how to use surface culture behaviors to meet the deep culture needs of their employees and coworkers.

Nevertheless as we search for those authentic cross cultural kernels, it is important to also understand that neither we, as university continuing education leaders, nor any other leader will ever be perfect in our attempts to improve our own leadership skills and our leadership training. Leadership and the design of leadership training is about the process of understand and becoming. It is about the struggle and striving toward improvement. Every good leader knows s/he will never be perfect, and yet every good leader continues to strive toward perfection. It is in the striving—in the process of reaching for perfection—that growth occurs. Perhaps this modeling of the process as we strive to develop our own leaders is as important as the training, and perhaps we in the west can find a good model to follow elsewhere, striving toward the basics of integrity, trust, spirit, quality, and commitment.

Values are an integral part of culture, and they vary by culture. For instance, family takes higher priority in some cultures while work takes a higher priority in other cultures. Therefore, the expression of integrity, trust, spirit, quality, and commitment will be influenced directly by these values. In what ways may “spirit” be exhibited appropriately in different cultures? How do commitment and quality find expression? The expression of integrity or trust finds itself in consistency, in doing what one says s/he

will do, in behaving in way consistent with the things asked of others, and in being truthful.

If leaders are to be successful in a cross cultural setting (or even within one's own culture), it is essential to understand the deep cultural significance of certain surface culture actions. The importance of studying body language, polite phrases, humor, gift-giving, and how to close deals is well-known, and there is a complete industry in teaching these skills (Axtell, 1990; 1998; 1999; Axtell, Briggs & Lamb, 1997; Executive Planet, 2003). The same traditions (such as gift giving) may be used similarly or differently across cultures in order to accomplish and communicate similar or different meanings.

Likewise, certain specific tasks of transformative leaders, such as personal communication, acknowledgment of good performance, and formality/informality of relationships, vary greatly between cultures. In some cultures it is more acceptable to deliver praise in private, and considered embarrassing, even humiliating to receive such praise in public. In some cultures, the acknowledgment of position may be strictly adhered to in verbal expression but perhaps a more informal style may be encouraged by giving more direct access to the leader or by inviting subordinates to one's home. For example, Japanese workers begin the day using formal titles, but as the day progresses they drop the formalities and use more familiar greetings—unless there are problems. In this high context culture, the continued use of formal titles cues workers there is a problem (Hall, 1981).

Kohls (2001) points out that change is perceived as a positive value in American culture as opposed to permanence as a positive value in Latin American culture. The value of change versus permanence is fundamental to how we relate to others. Strong and lasting personal relationships are more likely to be forged if cultural values tend toward

permanence and stability. Conversely, cultures always looking to the next change tend to give less attention to personal care and may be generally more task-oriented (Audas, M.C., University of Oklahoma consultation, April 11, 2006).

### **So What?**

So the question remains: Is there one best leadership style? The literature seems to indicate that transformative/participative/consultative leadership styles will most likely be successful anywhere if used with adequate cultural understanding.

What is an adequate cultural understanding? Just as none of us will ever be perfect leaders, no intercultural/interethnic understanding can ever be complete or perfect. One can never completely understand and integrate another culture within his/her own being. Nevertheless, knowing we lack perfection, an understanding of deep culture values and how to meet those values through surface culture actions is imperative for successful cross cultural leadership.

There is overwhelming evidence that integrity, trust, spirit, quality, and commitment are valued and necessary traits for effective leaders in any situation in any culture, although they may be expressed differently in each culture. If leaders will put people first and consider each individual's needs as decisions are made, cultural differences can not only be overcome but used to strengthen organizations (Kouzes & Posner, 2002).

This section has discussed theories and research findings that support an integrated leadership style—one that uses the “global” transformative/participative leadership style but uses culturally-specific behaviors for successful application of the global leadership style. The solution of integrating critical aspects of both convergent and divergent leadership styles allows the continuing education practitioner to apply both



arguments to the design of cross cultural leadership training, thus accommodating the forces of globalization as well as the differences of deep culture values among different cultures

This research was designed to test these findings and to shed more light on the practical and concrete ways in which transformative, participative, or consultative leadership styles as well as traits such as integrity, trust, spirit, quality, and commitment are expressed in Latin American cultures. Unfortunately, there is precious little in the leadership canon that sheds light on specific traits or values of leaders in Latin America (Albert, 1996). In the course of this research, the author has compiled a collection of literature dealing with leadership theory, cross cultural issues, and continuing education. The bibliography contains more than 800 distinct works on these topics. Of these works, only 54 have anything at all to say about Latin America. In comparison, there are 153 dealing specifically with western leadership theory and practices and 105 dealing with Eastern leadership theory and practices. There are 252 studies in this bibliography that deal with comparing different aspects of leadership between or among countries. Of these comparative studies, 44 include western leadership education and practices, 71 include Eastern leadership education and practices, and only 21 mention leadership in Latin America. The mere lack of publications which include comparisons with Latin America seems to indicate the need for more information, but when one considers that either Africa or Latin America (depending on which stabilizes first) is bound to be the next destination for economic development by multinational companies (Grahn & Swenson, 2000), the need for research, training, and development in the area of cross cultural leadership is made all the more urgent.

### **Literature Particular to Latin American Leadership Styles**

One of the reasons for conducting this research was to attempt to fill a gap in the literature; the literature related to Latin American leadership styles or Latin American cross cultural training programs is very limited (Albert, 1996; Albert & Ha, 2004; Romero, 2004; Segrest, Romero & Domke-Damonte, 2003). However, there are a few studies that shed light on cross cultural leadership issues for Latin Americans and non-Latin North Americans, and they are discussed in this section.

Transformational leadership style has been shown to be effective in Latin American cultures. Boehnke, et al. (2003), surveyed respondents from 25 different countries; however, participants from the US comprised 55% of the sample, while participants from six different Latin American countries comprised only 7% of the sample. Across all groups, transformational behaviors were by far the most significantly evidenced in the reports of exceptional performance. However, there were some significant differences between groups on specific variables within each type of leadership. The authors conclude that "Although leaders' applications of these behaviors will need to adapt to national differences, the transformational leadership style will universally help leaders work more effectively with people to reach their needs and create exceptional performance" (p.14).

Further supporting the idea that transformational leadership style can be used effectively across Latin American cultures, Capriles (2000) reports the cases of two rural indigenous leaders, one whom she claims led by democratic means and the other by autocratic means. However, both leaders mentored those who would possibly be their successors and both consulted their constituencies heavily either through a family

representative system or through community meetings, thus exhibiting strong tendencies toward transformative and participative leadership styles.

Understanding cultural work motivations is key in the use of transformational leadership, and Nicholson and Wong (2001) compared work motivations in upper division business and economics university students from the US, Venezuela, Japan, Peoples' Republic of China (PRC), Germany, and Russia. Along with the US, Japan, and Germany, Venezuela had mid-range means on the work ethic dimension. Venezuela had the highest scores on the organizational belief system dimension—meaning that Venezuelans see the value of work only as it applies to group and one's position within it. Venezuela and the US were the high scorers on humanist beliefs—the dimension of human development, which again may lend credence to the idea that Latin Americans are amenable to transformative leadership styles.

The lack of information on Latin American culture is revealed in a rather backdoor way in the literature. For instance, Omar and Davidson (2001) report there has been a “large increase in the number of women in paid employment around the world...with some regions such as Latin America and the Caribbean exhibiting double digit increases in the proportion of women in employment in a span of 20 years” (p. 35). And that is the first and only mention of Latin America in this long report that surveys 141 publications having to do with women in management. This is very disappointing, but also points out the need for leadership research in Latin America.

Transformational leadership can play an important role in the justice aspect of leadership through the leader's vision for the organization and modeling of desired behaviors, including that of seeking justice for subordinates (Pillai, et al., 1999). The authors argue that justice is a universal value, held by all cultures (although perception of

justice may vary from one culture to another), and this is borne out to some extent by the results of their research in Australia, the US, India, Colombia, Jordan, and Saudi Arabia. This research provides yet another linkage or evidence that transformational leadership style may be adaptable to any culture.

In their meta-analysis and theory for culturally-based organizational configurations, Rieger and Wong-Rieger (1990) suggest that organizations are configured along four cultural dimensions: power, authority distance, group orientation, and cognitive orientation. These categories are very like Hofstede's cultural dimensions. Unfortunately, the studies offered as evidence of cultural behaviors are very old and may not accurately reflect cultures in Latin America subsequent to the last 40 years of moving toward globalization. Therefore, this study simply points up the need for more research dealing with leadership styles and cross cultural issues in Latin America.

Religion, an important element of culture, may also have an impact of leadership style. Since Latin America is considered to be predominately Catholic (although recent trends indicate a sharp shift toward evangelical Protestantism) and non-Latin North America is considered to be predominately protestant, religion might prove to be an important consideration in predicting preferred leadership style. Safranski and Kwon (1988) conducted research by a questionnaire administered to students at a university in the US. Students represented five different faiths: Catholic, Protestant, Buddhist, Muslim, and no religion. They were from a number of different countries classified into the following regions North America, Europe, Southeast Asia, Middle East, Oceania, Africa, and Latin America. Significant differences in management style and job concerns were identified between Catholics, Buddhists, Muslims and those with no religion. Protestants closely resembled results from those with no religion, however, these two groups were

also the most likely to come from highly developed nations than were respondents from the other groups. Generalizability of the study is affected by the fact that the students have little work experience; nevertheless they are most likely future leaders in their respective countries. This also means that they do not represent the "average" manager from their culture, but instead are most likely outstanding individuals or mavericks who do not quite fit the cultural mold of their nationality.

Hersey and Blanchard's (1988) situational management model identifies four quadrants of leader behavior which they labeled S1, S2, S3, and S4. Leadership behaviors are situationally determined by the maturity and ability of the followers. In a study utilizing controlled school groups in Brazil, researchers found that students matured and responded well to situational management as the instructor moved from S1 (high task/low relationship) to S2 (high task/high relationship) to S3 (high relationship/low task) to S4 (low relationship/low task). By the time the instructor moved to S4 style of teaching and classroom management, students in the experimental group exhibited sufficient maturity and motivation to continue the high quality, self-directing learning on their own with less input from the instructor. In fact, the experimental group and subsequent classes for which situational management techniques were used exhibited higher grades, better attendance, and better morale than control groups (Angelini, Hersey & Caracushansky in Hersey & Blanchard, 1988, p. 192).

Although there is a fast-growing movement of Protestantism in Latin America, the culture of Catholicism still pervades everyday life. Therefore, it may behoove potential employers to pay attention to this study which shows that Catholic employees are more likely to be interested in working for a company that is stable over the long haul and which shows concern for the welfare of its employees. It must be noted again,

however, that this study is somewhat dated. The age of technology, global entertainment, and global conversation may have had some effect on this aspect of Latin American culture, just as they have had on other western cultures.

Showing the importance of personal communication among Latin Americans, Thatcher (2000) presented a case study in which the writing of a policy manual on Generally Accepted Accounting Principles pointed out the differences in values between employees of a multinational company in Quito, Ecuador. Employees from Latin America were much more likely to pay attention to and favorably receive information that was conveyed personally. Employees from the US were more likely to perceive the written word as important policy. Understanding these differences in perception would prove critical in implementing any new strategies, and provides a clear example of how one might use different behaviors in order to accomplish the most effective implementation of the same policy.

As regards the special concerns of women in cross cultural leadership roles, Vance and Paik (2001, 2002) found that when it comes to securing expatriate assignments, women in the US tend to face their biggest challenges at home. US managers tend to think that women will not be as successful because of other cultures' view of women, but Vance found that other cultures tend not to hold expatriates to the same cultural norms as they would for their own women. In addition, Vance found that headquarters managers tend to hold lower expectations about women's success in expatriate assignments than do managers in host countries. Studies were conducted in the US, Mexico, and Germany, but the range of leadership styles used by the women respondents was not explored.

In pressing toward the goal of designing effective cross cultural leadership training for non-Latin North Americans and Latin Americans, this section highlighted studies particular to Latin American cultures. Perhaps the most important concept gleaned from the studies in this and previous sections is that transformational leadership styles may be very effective in Latin America if used with appropriate personal communication styles (rather than relying upon written and/or impersonal/formal communications) for transmitting company policy and vision. The transformational style is consistent with Latin American organizational belief systems which put value on stability within the company, working for the good of the organization as well as oneself, and creating a work environment in which the employee feels cared for. In addition, women who wish to push past the glass ceiling should pay particular attention to results of these studies.

### **Summary**

This chapter has shown that the adequacy and availability of cross cultural leadership training is insufficient to meet the need, both in terms of the depth of the curriculum as well as the number of training courses available, and that this is particularly true as regards training for non-Latin North American and Latin American exchanges. Considering that more effective training is needed, current theories and research findings on convergent (global) leadership style and divergent (culture-specific) leadership styles were discussed. Discussion of emerging research on leadership styles which integrate aspects from both divergent and convergent leadership styles brought to light how the strengths of each theory might be incorporated into the design of cross cultural leadership training. When these studies are taken together, the case for an integrated global leadership style (transformational and participative in nature and

implemented with culturally appropriate verbals and behaviors) is strongly reinforced. Stated in another way—the success of the global leadership style is dependent upon implementation with culturally-appropriate verbals, actions, and behaviors. Finally, the dearth of research particular to Latin American leadership styles is brought to light. It was with these things in mind that the following research design proposed to discover more about the culturally-relevant execution of the transformative/participative leadership style among Latin Americans.



## CHAPTER III: METHODOLOGY

### **Introduction**

The continuing globalization of education, business, communication, entertainment, and almost every other aspect of life in today's world creates a great demand for skilled cross cultural leaders in most fields of endeavor. This need in turn creates a demand for training in cross cultural leadership skills, and an imperative that university continuing educators step up to the plate to fill this need in the community—our global village. Research in cross cultural leadership over the last 20 years has begun to fill this need, but there is still a significant need for cross cultural leadership research dealing specifically with Latin American cultures.

Effective cross cultural leadership training will serve to help leaders in the US to be more effective with its increasingly diverse workforce. It may not only help expatriate and other international leaders to be less ethnocentric, but also assist them in preparing nationals for leadership positions within the local organizational structure. This empowerment and transfer of authority should serve to balance not just economies, but also world influence.

The literature review discussed emerging research supporting the idea that participative/transformational leadership style can be effective in all cultures if used with sufficient culturally appropriate behaviors. The purpose of this study was to determine some of the cultural differences in leadership behaviors between Latin American administrators of university continuing education and non-Latin North American administrators of university continuing education. The ways in which these respective administrators utilize (or do not utilize) elements of transformational or participative management practice in their day-to-day leadership style and practices may shed light on

cultural differences that would be significant for leadership training. For instance, do Latin Americans and non-Latin North Americans differ in their approach for seeking and accepting input from employees when implementing participative decision making style? Do they differ in culturally appropriate ways to assist employees with personal and career growth when implementing transformative leadership style? As educators, our understanding of these types of cultural differences would be useful in the course of planning professional leadership courses for audiences of other cultures or for those of our own culture who are expatriate leaders abroad or who lead a diverse workforce.

University continuing educators tend to have career backgrounds in various professions and vocations (Apps, 1994, Cervero; 1988; Houle, 1980). For instance, those who lead professional continuing education seminars tend to have career backgrounds and expertise directly related to the topic of training, such as medical doctors, nurses, social workers, school teachers and administrators, attorneys, accountants, architects, engineers, or general business leaders. The professional diversity of university continuing education practitioners/respondents should serve to improve the transferability of findings (Creswell, 1998). The findings of this research were intended to assist continuing educators in designing cross cultural leadership training relating to Latin Americans and non-Latin North Americans and thus promote improved relations between individuals and nations, improved productivity for all, and improved personal fulfillment on the part of expatriate leaders, leaders of diverse workforces, their employees, and the continuing educators who work toward promoting improved cross cultural leadership practices.

## **Methodological Orientation**

This section explores the theoretical underpinnings of the research methods selected for the research design, working first from the basic approaches (phenomenological and ethnological) through the various assumptions of qualitative research as described by Creswell (1998). This qualitative research combines aspects of phenomenology and ethnology to investigate the actions and behaviors of “good” leaders as perceived, experienced and practiced by the respondents across cultures. A brief discussion of the suitability and characteristics of the instruments and procedures selected for this study (e-mail questionnaires, telephone interview, and e-mail discussions, and participant review of summary findings) are examined under each of the five major philosophical assumptions of qualitative research.

The phenomenological approach is reflected in that the value of the study lies in the thick description of the actions of transformative/participative leadership as dictated by culture—the experiential world that every person takes for granted—and how respondents perceive their actions are interpreted by others within their own culture. This study was less engaged with the idea of interpreting the meaning of the overall experience of leadership than would be true in a full phenomenological study (Creswell, 1998; Glesne, 1999; Moustakas, 1994).

The ethnological aspect of this study is reflected in the search for the ways in which culture influences the behaviors associated with the phenomenon of leadership. The ethnological method provides a means for description of the different behavioral forms of leadership (specifically communications and actions) as varied by culture, especially as it relates to Latin American culture. According to Creswell (1998), phenomenology is best suited to the endeavor of seeking to understand experiences

related to a particular phenomenon (such as cross cultural leadership behaviors), and ethnology is best suited to the endeavor of describing the effects of culture upon behavioral phenomena. Garfinkel (in Creswell, 1998, p. 53) refers to this type of mixed methods qualitative research as ethnomethodology.

A mixed-methods qualitative method provides the tools to investigate the difference between Latin American and non-Latin North American cultural perceptions of good leadership, the experiences of leadership, and the actions and behaviors of leadership, thus providing the descriptions of leadership behaviors in Latin American culture that are lacking in the current body of literature. Once the cultural differences in leadership behaviors are described, a quantitative research project may be appropriate to measure the accuracy and generalizability of the described behavior differences between Latin Americans and non-Latin North Americans.

### **Assumptions Underlying Qualitative Research**

The five philosophical assumptions of qualitative research discussed by Creswell (1988) are each addressed: ontological, epistemological, axiological, rhetorical, and methodological. The following sections deal with each of the five philosophical assumptions.

#### *Ontological*

Ontological considerations—relating to the nature of reality—are reflected in that the results of the questionnaire, telephone interviews, and follow-up questions were inspected in an attempt to discern the reality of transformative/participative leadership as experienced and expressed by respondents, while also seeking to identify any actions that respondents may take for granted or use in an unconscious manner, not even noticing their existence or acknowledging their part in effective leadership.

### *Epistemological*

Epistemology in the sense Creswell (1998) uses it, relates to the study of knowledge or ways of knowing through relationships. The relationship between the respondents and the researcher experienced the hardship of distance. Personal contact was limited to e-mail correspondence and telephone conversations. The natural barriers of language and culture also imposed some hardship. Nevertheless, responses were inspected in a constant comparative manner (Creswell, 1998) and followed up by telephone and e-mail as necessary in the attempt to understand reported events and behaviors from the perspective of respondents (Langenbach, Vaughn, & Aagaard, 1993). In fact, the ability to understand from the perspective of another culture is the true essence of cross cultural communication according to Dunbar (1996). However, care was taken not to influence responses, put words in the mouths of respondents through transmission of the researcher's own experience, or give the impression in any way that there was a "right" answer expected. Through the use of follow-up questions, the researcher attempted to help participants be reflective about their own experiences and perhaps see them in a new light or understand their import more fully.

### *Axiological*

Axiology—relating specifically to values rather than morals in this study—is important to this study in that the deep culture values of a good leader are reflected in the surface culture expressions and behaviors that were the key focus of this research. These values shape the study in that they dictate behaviors. Discerning the difference between values and *how those values were acted upon* was the very essence of the study. The reporting and thick description of these values and their appropriate expression were in

and of themselves the most important result of this study, thus allowing for application to the development of effective cross cultural leadership training.

### *Rhetorical and Methodological*

The study takes a rhetorical form since the topic was one of reporting personal experience on the part of the respondents and must be related as such. The methods were inductive, seeking to discover specific behaviors indicative of transformative/participative leadership styles. The study uses an emerging design through use of free-writing prior to the telephone interview, a pre-questionnaire, the telephone interview, and follow-up through e-mail, telephone, or in-person discussions. The pre-questionnaire and essay was designed to help participants individually collect their thoughts on the topic of effective leadership. The telephone interview was designed to bring out as many specific behavioral differences as possible between cultures. As a follow-up, the researcher assembled the major themes brought to light by the pre-questionnaire and essay and telephone interviews. These major themes were communicated to each of the participants, who were then asked to confirm, correct, or add to the results as they perceived the need.

The researcher sought to identify values and culturally-specific expressions of these values that add another layer and a measure of specificity about Latin American and non-Latin North American cross cultural leadership to the body of literature on leadership and intercultural relationships. This research uses a mixed methods qualitative approach and also takes on some aspects of action research since the information was intended not only to enrich the body of literature, but also to help form a basis for cross cultural leadership training curriculum for Latin Americans and non-Latin North Americans.

This section has examined the theoretical underpinnings of qualitative research and its “fit” as it relates to this study as well as the underlying assumptions of qualitative research. In addition, the use of e-mail and telephone interview methods has been shown to be suitable for qualitative research data collection and triangulation.

### **Research Design**

The purpose of this qualitative study was to discover and describe the various actions and verbal behaviors associated with transformative and participative leadership styles as they are expressed among university continuing education leaders in Latin America and non-Latin North America. The behaviors are described in the findings as discovered through the course of the study. The research questions were as follows:

1. Do these leaders seek input from their subordinates, and if so, how do they go about it? Do these methods differ between Latin American and non-Latin North American leaders?
2. Do these leaders seek to help their subordinates develop, mature, or “transform” themselves, and if so, how do they go about it? Do these methods differ between Latin American and non-Latin North American leaders?
3. Do these leaders value participative decision making, and if so what would they consider appropriate methods? Do these methods differ between Latin American and non-Latin North American leaders?

Although relatively uncommon in qualitative inquiry, telephone interviews have been shown to be an effective method of data collection. In a comparative study of interviews conducted by telephone or in person, Sturges and Hanrahan (2004) found no significant difference in the depth or breadth of information collected, and they advocate this method for use with respondents who are hard to reach for various reasons. They also

note the value of telephone interviewing as a worthwhile cost saving method, which was a strong component of the feasibility for the study (Creswell, 1998).

Telephone interviews proved to be the most feasible method by which to make contact with university leaders from as many North and South American countries as possible. The two largest factors to overcome in establishing contact with the target group was time and cost. Both of these difficulties were overcome through use of in-depth telephone interviews along with the pre and post activities.

Drawing upon experience from pilot studies, the pre- and post-activities were designed to provide some aspect of triangulation. Inspection and comparison of the pre and post-responses sent by e-mail provided evidence of consistency as well as evidence that the researcher adequately represented the self perceptions of leadership behaviors.

The effectiveness of Web-based and e-mail data collection has been established by numerous researchers (Kaye and Johnson, 1999; Lipke, 2000; McDonald and Adam, 2003; Ranchhod and Zhou, 2001; Wilson and Laskey, 2003; Tse, 1998). Wilson and Laskey (2003) reported that participants responding to e-mail surveys were more willing to answer open-ended questions and answered them in more depth than did respondents to paper surveys.

### **The Sample**

The population for this study consists of a purposeful sample (Creswell, 1998). Criterion sampling is required to conduct a phenomenological study (Creswell, 1998, p. 118), since it is critical that all of the participants must have experienced the phenomenon being studied (in this case, leadership). However, since the purpose of the study was to isolate specific cultural differences in effective leadership, another critical criterion was that participants should be of Latin American or non-Latin North American



background. While it was not a critical criterion, the researcher decided to add a third criterion and limit the study to university personnel, particularly continuing educators. Since this study may also be used in forming the foundation of a cross cultural leadership training curriculum, additional questions were asked about respondents' leadership programs, if any. A side benefit of studying continuing educators was that continuing educators tend to come from various professional backgrounds (Apps, 1994, Cervero; 1988; Houle, 1980), generally having developed expertise related to the content matter of instruction. This feature also provides an element to help maximize variation of professions within the sample which lends an aspect of trustworthiness to the data collection (Creswell, 1998).

In selecting the invitees for this study, it was important to identify university and continuing education leaders who were thoroughly inculcated in their respective culture. In other words, it was essential to interview natives of each culture. Qualifying participants were managers or leaders in their country of origin. In order to increase the depth and breadth of participation as much as possible within the criteria, the researcher set a goal of having at least one representative from each country in the Americas.

### **Phase I: Generating the Sample**

Assembling a purposive sample of participants who fit the criterion for leadership and who represented a wide sample of Latin American and North American cultures was accomplished through professional referrals from colleagues and through snowballing techniques. University faculty provided names and contact information of their peers in other countries and in some cases sent introductory messages on behalf of the researcher. The researcher is also active in professional organizations and was able to gain many referrals from colleagues who are members of the University Continuing Education

Association (UCEA), the Canadian Association for University Continuing Education (CAUCE), and the Asociación Mexicana de Educativa Continua (AMEC).

After these initial referrals, snowballing techniques were used by informing invitees of criteria for participants and asking for further referrals. The snowballing technique continued with each new referral. In all, 98 referrals were submitted to the researcher.

## **Phase II: Inviting Prospective Participants**

Of the 98 referrals, the researcher eliminated 23 either due to the fact that the referred person did not meet all the criteria or because the person was from a country that was already well-represented among respondents. The remaining 75 referrals were sent informed consent forms by e-mail along with an introduction and invitation to participate in the research as a respondent (see Appendices A and B). The introduction and invitation message was sent in English. However, for the Latin American participants a Spanish-language sentence was also included which informed the prospective participants that translation was available upon request, both for the documents and for the telephone interview. A sample of the introduction and invitation message may be found in Appendix A. See Appendix B for the informed consent form, both in Spanish and in English.

The informed consent form which gave more complete details about the research was directly appended to the introduction and invitational message. Sending the consent form pasted directly into the e-mail message rather than as an attachment assured that prospective participants would not have difficulty opening an attachment. Prospective respondents were asked to return their consent either by e-mail or by signing the form and faxing it to the researcher. A total of 75 invitations were sent to prospective

participants in 15 countries. Among the 75 invitees, 30 were male and 45 were female. Of the 75 invitees, 26 people agreed to participate in the study and e-mailed their consent to the researcher rather than faxing signed documents. Of these 26 participants, six (6) requested translation services.

### **Phase III: The Final Sample**

Although 26 of the invitees agreed to participate in the study, only 18 followed through by completing the essay and questionnaire and setting a telephone appointment, even though the researcher contacted the remaining eight (8) invitees several times by e-mail to set an appointment. Three (3) of the 18 final respondents requested and were provided with translation services. The final sample of respondents, then, consisted of 18 respondents in 10 countries. Ten (10) respondents were from Latin American countries and eight (8) respondents were from the US or Canada. Of the Latin American respondents, six (6) were male and four (4) were female. Of the US and Canadian respondents, three (3) were male, and five (5) were female. Gender and country representations of respondents are shown in Table 1. Further demographics on the final group are shown in Table 2 and discussed in Chapter 4.

### **Materials and Instruments**

The pre-interview essay and questionnaire was intended to assist with collecting demographics and to help respondents begin thinking about their own leadership behaviors. The essay on leadership philosophy allowed respondents to do some “free-thinking” on paper even before beginning the demographic section of the questionnaire. Questions were open-ended and designed to prompt responses about behaviors that would be indicative of transformative/participative leadership styles or transactional/

directive leadership styles. See Appendix C for both Spanish and English versions of the pre-interview essay and questionnaire.

The telephone interview questions were very general and intended mainly as a prompt if needed for the conversation. In general the “researcher as instrument” concept (Merriam, 1998, p. 20) was utilized during the initial telephone interviews as well as follow-up e-mail and telephone conversations. However, several possible follow-up questions were prepared in advance. Both the telephone interview questions and the list of possible follow-up questions are contained in Appendix D (both in Spanish and English).

Respondents were informed at the time of invitation that translation was available upon request, both for the documents and the telephone interview. There are dangers inherent in translating materials. It is important that translators be aware of culture and nuances within the language that may give false impressions. Therefore, the questionnaire was translated by one linguist and then translated back to English (back translation) by another linguist who had not seen the original English text (Bhawuk & Triandis, 1996; Dorfman, 1988; Usunier, 1998). The back-translated questionnaire was then inspected for consistency with the original, and no inconsistencies of meaning or inflection were found.

### **Data Collection Procedure**

#### **Stage I: Initial Data Collection**

All 18 of the final sample chose to confirm their consent by e-mail rather than by faxing the signed form back to the researcher. Upon receiving consent by e-mail, the researcher e-mailed a note of thanks to the respondent along with the pre-interview essay and questionnaire as an attachment. Three (3) respondents of the final sample requested

translation. See Appendix C for the pre-interview essay and questionnaire form, both in English and Spanish. Also, when respondents requested translation, the researcher re-sent the informed consent form (see Appendix B), translated to Spanish (whether it was specifically requested or not.), thus to insure the respondent truly understood the researcher's assurances as well as what they were being asked to do. Respondents were asked to return the completed pre-questionnaire and essay to the researcher by e-mail. Respondents were invited to give as much information as they liked, but were also informed that short answers were fine.

Most respondents reported it took about 20 minutes to complete the essay and questionnaire. In the beginning phases of data collection, the researcher waited until the completed questionnaire and essay was returned before attempting to set an appointment for the telephone interview. However, as the process continued, the researcher found it to be more successful to set the telephone appointment at the same time the questionnaire was sent. Apparently anticipation of the telephone interview acted as a prompt or reminder to some respondents to complete and return the essay and questionnaire.

Telephone interviews were conducted in an informal, conversational way as much as possible. After a few pleasantries and establishing again that the respondents gave permission for the conversation to be recorded, respondents were asked if they had thought of anything else they would like to add to their philosophy of leadership or anything related to any of the other questions. This usually sparked immediate conversation on the part of the respondent and allowed the researcher to use a non-directive method of interview. If clarification was needed regarding any comments on the questionnaire and essay, they were usually asked early in the conversation as well. See Appendix D for a list of telephone interview questions and possible follow-up questions.

The researcher typed the conversations as they occurred as well as tape recording them. Respondents were informed the researcher was taking notes on the typewriter. By vocal cues, the researcher was usually aware when the respondent noticed the typing. This did not seem to hinder the process or cause respondents to hold back. Respondents assured the researcher this was not a problem and that they perfectly understood the need for it. In fact, the typing helped the researcher to listen more intently and clarify more often. Moreover, the occasional conversational pauses caused by “catching up” on the keyboard often prompted respondents to launch into more in-depth explanations of what they had just said or to share an example of what they had just said.

## **Stage II: Follow-up and Triangulation**

Using a constant comparative method, the completed essays, questionnaires and telephone interview transcripts were reflected upon immediately (Creswell, 1998, p. 57). This allowed the researcher to immediately begin further probing where commonalities or differences were seen. Finally, the researcher sent to each participant a summary of the major themes that arose from the research, asking participants to confirm items that rang true with their own experience or to refute items that were inconsistent with their experience.

Follow-up discussions by e-mail and telephone continued as long as the participant had issues to discuss, just as would have been the case in a face-to-face interview. Although correspondence and telephone conversations may be less spontaneous than a face-to-face interview, some of the same techniques were used, such as asking clarifying questions, asking the participant to expound upon a particular statement, maintaining flexibility and openness to topics that interest the participant, and refraining from offering advice or strictly guiding the exchanges.

Triangulation was provided by a) the pre-interview questionnaire and essay, which was e-mailed to participants. The essay part of the questionnaire asked respondents to describe their leadership philosophy. The remainder of the questionnaire asked some demographic questions along with questions similar to those that were asked in the telephone interview, b) personal interaction of the researcher with participants through various e-mail and telephone communications associated with setting up the telephone interview or clarifying information, c) information spontaneously provided to the researcher about the character, traits, or accomplishments of potential respondents, and d) the communications regarding the accuracy and appropriateness of the summary of major themes which the researcher provided to respondents.

### **Stage III: Data Storage and Preserving Confidentiality**

The author assured participants' anonymity regarding their responses to the initial e-mail questionnaire insofar as her ability to keep the communications private; however, Ranchhod and Zhou (2001) point out that some people who work for large organizations may be subject to monitoring of their e-mail correspondence. Therefore, participants were reminded that the researcher could not assure confidentiality from employer monitoring. Steps were taken to further preserve anonymity once the material was received by removing the data from the server to the researcher's hard drive as soon as information was received and read. The researcher's computer has multiple passwords to protect information.

### **Data Analysis Procedure**

The researcher used a data analysis method that focuses on absorbing in a macro fashion the perceptions and experiences of the phenomenon, both from the researcher's perspective as well as the perspective of participants (Creswell, 1998; Langenbach,

Vaughn, & Aagaard, 1993). Open coding methods were then used to group respondent statements in to “meaning units.” Thick description of these meaning units is supported by participants’ statements. The researcher combined the groups of meaning units along with her macro understanding of the essence of the meaning of leadership and created a summary description of the actions and behaviors of leadership as perceived and experienced by the respondents, again using excerpts of participant statements to support and illustrate the description. Once this was complete, axial coding was then used as method of further breaking down the information and looking for hitherto unforeseen patterns within the meaning units (Creswell, 1998). Inspection then proceeded to find and describe new patterns and their “fit” within the initial summary and description of findings.

Diverse strategies are characteristic of qualitative studies (Gibbs, 2002), and this study is no exception. This research was phenomenological due to the nature of studying the experience of leadership, but it also had certain aspects of an ethnographical study since it dealt specifically with how leadership behaviors are mediated by culture. Some common analysis methods for phenomenological and ethnographical studies were used (Creswell, 1998), so this additional aspect should not hinder the analysis plan as stated in the above paragraph. However, since the researcher was specifically looking for behaviors, the meaning of which may be interpreted as indicative of transformative/participative or transactional/directive, the analysis procedure also includes open coding and axial coding methods of further breaking down the information and looking for hitherto unforeseen patterns (Creswell, 1998).

Open coding allowed the researcher to establish preliminary categories (such as the different leadership styles and culture) while still allowing for additional categories to



be added as necessary (Creswell, 1998). Open coding was useful in this case since the researcher was looking for behaviors and meanings and how these relate to two major leadership styles: directive/transactional or participative/transformational. Open coding allowed these factors to be collected for viewing in groups. It also prepared the way for subsequent axial coding. Axial coding allowed the codes to be used in a such a way as to search for relationships between certain codes and groups (e.g., behaviors, leadership style, culture, etc.) and to further code the information into smaller categories as needed (Creswell, 1998).

For each questionnaire, answers to each question were inspected for indicators of verbals, actions, facial expressions, or other behaviors that leaders use. The indicated behaviors were then coded and sorted into those that were indicative of directive/transactional styles or indicative of participative/transformational styles of leadership. For instance, an action or verbal that indicated the respondent was attempting to help an employee increase his/her skills was coded as coaching and was sorted into the group for transformational leadership style.

After all questionnaires and follow-up communications were coded, the codes within the data from each individual were tallied and totaled within each of the leadership style groups. If the respondent had a majority of responses indicative of one leadership style, that was considered his or her dominant leadership style. This is consistent with Hersey and Blanchard's LEAD-Self questionnaire (1988). Most leadership theorists and researchers acknowledge that it is not likely that any one person would exhibit 100% consistency in their leadership style, and in fact, this is not desirable. According to Hersey and Blanchard's (1988) situational management theory, it is important that

leaders be able to adjust their leadership style based on the maturity and skills of their subordinates.

Respondents were grouped according to demographic information by nationality, religion, and gender. No other distinguishable subcultures arose in demographic identifications or communication with the researcher. Code tallies were then performed by subgroup to check for differences in dominant leadership styles within and between groups

The focus of this study was on the phenomenon of leadership as mediated by the ethnographical influence of culture, a type of research which Creswell (1998) refers to as ethnomethodology. It was not an ethnographical study in that it did not attempt to describe and interpret all aspects of Latin American or non-Latin North American culture. Nonetheless, like ethnography, the cultural aspect of the study means that results may not be used to generalize past a very narrow segment of the population. Further, since all participants in this study were highly educated and held positions of leadership within a university, any possible generalization is even further limited to this highly unique, narrow segment of the population within the two macro cultures under study.

Further, this study serves only to describe traits and leadership styles among these cultures, but not to prescribe or to generalize to any population, even the ones from which it is drawn. It may, however, be used to identify specific culturally appropriate behaviors of transformative/participative leadership within Latin American culture at a macro level. These behaviors may then be used to inform future quantitative research and development of effective curricula for cross cultural leadership development courses directed toward those preparing for positions dealing with Latin American populations.

### **Credibility and Dependability**

Although the depth of discussion and interview may not be as exhaustive as a traditional phenomenology with 10 or fewer individuals, the trade-off provided by telephone and online access to a larger number of respondents provides some measure of credibility and dependability for identifiable patterns (Lincoln & Guba, 1985, in Creswell, 1998). The nature of follow-up by telephone and e-mail after the initial survey also provides for a deeper, thicker description and therefore provides a measure of credibility and dependability to the study. Additional credibility was lent by the use of confirming results with respondents after the initial coding was done.

### **Confirmability**

The preservation of respondents' written responses (sans personal identification) serves to provide a measure of confirmability. The results of the essay, questionnaire, interview, and follow-up questions were inspected with an eye toward similar and/or different perspectives within and among cultures, looking for similar statements, shared meaning, and common themes (Moustakas, 1994).

### **Transferability**

The respondents in this study have varied professional backgrounds, including medical doctors, school teachers and administrators, attorneys, architects, engineers, information technology, or general business. Respondents represent a cross-section of professionals in many other fields, thus improving the transferability of findings (Creswell, 1998). Thick description of survey responses and subsequent exchanges with respondents should also provide a measure of transferability (Lincoln & Guba, 1985 in Creswell, 1998, p. 197) for the purposes of providing insight for further research and the

foundation of a cross cultural curriculum design for Latin Americans and non-Latin North Americans.

### **Protection of Human Research Subjects**

This study and all related instruments were submitted to and approved by the University of Oklahoma internal review board. Participants were informed and reassured at each phase of data collection that there was no obligation to participate in the study and that they could withdraw at any time or refuse to answer any particular question. Participants were reminded that there was no compensation for participation in the research, other than the learning experience it provided and receiving a copy of the published results at the conclusion of the project. Participants were informed of the purpose of the research, the procedures, the risks and benefits inherent in participation and of the steps that would be taken to protect privacy and confidentiality after data were collected. See a sample of the informed consent form which contains this information in Appendix B, in both English and Spanish.

### **Summary**

A qualitative approach was taken to collect information by e-mail and telephone interviews regarding leadership behaviors among Latin American and non-Latin North American university continuing educators. Participants were asked to complete a pre-interview questionnaire and essay, participate in a telephone interview, and participate in follow-up discussions by e-mail or telephone. Constant comparative methods, open coding, and axial coding were used to code responses. Behaviors used by leaders were described, coded, and sorted into those indicative of directive/transactional styles or indicative of participative/transformational styles of leadership. They were then further inspected for patterns along demographic lines. Trustworthiness of the project was

established through its credibility, dependability, confirmability and transferability  
(Lincoln & Guba, 1995 in Creswell, 1998).

## CHAPTER IV: FINDINGS

### **Introduction**

The global village. The information society. The knowledge economy. The world is flat. How can we all work together? Who is the boss? Perhaps more importantly, who are the workers? Who will train the leaders of tomorrow? What do they need to know? The goal of this qualitative study was to thoroughly describe differences in leadership behaviors among Latin American and non-Latin North American university and continuing education leaders.

Respondents were asked to write a short essay explaining their leadership philosophy and respond by e-mail to demographic questions and probing, open-ended questions about their own behaviors and about the behaviors they believe are appropriate and effective for leaders in their local society. Respondents then participated in a telephone interview with the researcher (and a translator where necessary) in which leadership behaviors were further discussed, probing for cultural differences by asking for examples from the respondents' own experiences, and pursuing other avenues related to leadership behaviors when applicable. Many respondents admitted that they did not always live up to their ideal of leadership, but that they always strive toward more consistency in their ideal leadership behaviors. Appendices C and D contain copies of the pre-interview essay and questionnaire, the interview questions, and possible follow-up questions. In many cases respondents had written so thoroughly on the pre-interview essay and questionnaire that it was possible to spend most of the telephone interview on follow-up questions, discussing examples, and probing for cultural differences in leadership behaviors.

A constant comparative analysis was used as interviews progressed, and consequently some unexpected issues arose, such as the strong importance of respect, which is permeated through every category and issues of discipline and correction. The leader's responsibility for employee's career and personal growth grew out of questions related to mentoring and coaching. Upon completion of interviews, the behaviors of each participant were tallied and grouped under one of two major leadership styles: transformative/participative or transactional/directive. If the respondent had a majority of responses indicative of one leadership style, that was considered his or her dominant leadership style. Interestingly, the dominant leadership style of all 18 respondents fell in the transformational/participative category.

Using constant comparative and open coding methods, four essential categories came to the surface: ways of communicating, ways of trusting, ways of being (traits, characteristics), and relationships with employees. These categories or meaning units were further analyzed using axial coding to look for relationships between leadership behaviors and culture as well as other demographics including number of years in a leadership role, gender, and religion.

### **Demographics**

The final number of participants consisted of 18 respondents in 10 countries. Ten (10) respondents were from Latin American countries: three (3) respondents from Mexico and one (1) respondent each from Bolivia, Chile, Colombia, Costa Rica, El Salvador, Nicaragua, and Venezuela. The number of US respondents was three (3), and the number of Canadian respondents was five (5). Of the Latin American respondents, six (6) were male and four (4) were female. Of the US and Canadian respondents, three (3)

were male, and five (5) were female. Gender and country representations of respondents are shown in Table 1.

Among all respondents, the length of experience in a leadership position varied from three (3) years to 30 years. The mean years of experience was 15.9 for all respondents, 14.3 years for Latin Americans, and 18.0 for Canadian/US respondents. The median of years of experience was 18.5 for all respondents, 14.3 years for Latin Americans, and 19.0 years for Canadian/US respondents (see Table 2).

Leadership positions included chancellor, rector, associate rector, associate vice president, deans, directors, and chairs. In some cases the continuing education unit was considered an administrative unit and in others it was considered an academic unit. Professional backgrounds of respondents included common education, higher education, law, political analysis, medical practice, military, farming, pastoring, freelance writing, agricultural extension program planning, architecture, government employment, civil engineering, structural design, and athletics.

Religions included agnostic, Catholic, Unitarian, and evangelic protestant. Religion was included as an aspect of culture due to the dominance of Catholicism in Latin America and the theorization by some authors that Catholicism has had a strong influence on leadership behaviors in Latin America (Romero, 2004; Safranski, 1986; Safranski & Kwon, 1988; Segrest, Romero & Domke-Damonte, 2003).

As mentioned in the introduction, the behaviors of each respondent were tallied and grouped under one of two major leadership styles: transformative/participative or transactional/directive. If the respondent had a majority of responses indicative of one leadership style, that was considered his or her dominant leadership style. Interestingly, the dominant leadership style of all 18 respondents fell clearly in the transformational/



participative category. This study found no relationship between overall leadership style and religious values, gender, number of years in a leadership role, or culture (see Table 2). The small sample and qualitative nature of this study does not allow for generalizations, but the clear preference of the same leadership style for all the respondents in this study does perhaps render important information for future qualitative studies.

### **Ways of Communicating**

Communication behaviors are an important facet of leadership style. In fact, when asked to identify the traits or skills of a good leader, good communication skills were the second most mentioned among Latin Americans and the third most mentioned among US and Canadian respondents (see Table 3 and Table 3a). Transformative/participative leadership styles are characterized by strong, open, two-way communications with no fear of reprisal. Of course communication is also the primary means by which ways of trusting, ways of being, and ways of relating to others are accomplished. Consequently, communication tends to permeate all four major categories of the findings. Nevertheless, the importance of effective communication as a leader skill indicated the need to deal with it as a separate behavior of leadership, and also offered a way to look for behavior differences between the two macro cultures. Aspects of communication were organized by grouping respondents' remarks which resulted in the following categories: listening, talking, correcting/disciplining, accessibility and approachability.

#### **Listening**

One of the aspects of communication in general, and listening in particular, is that it carries a great impact in demonstrating trust and respect both up and down the line of leadership. In fact, as one US participant put it, "Listening—really listening, giving them

your full attention, and not interrupting”—was the most important way of showing respect. Listening was the most often mentioned way of showing respect among Canadian/US respondents, and it was the one of the two most reported ways of showing respect among Latin Americans (see Table 5). Paying attention to cues other than verbal communication was mentioned as an important listening skill, especially in terms of determining employee satisfaction and dealing with motivational or correction and discipline issues (see Table 6 and Table 7). One Canadian respondent called this “intuitive listening.” Listening is an important aspect of transformational/participative leadership style, and was considered extremely important by respondents from both Latin American and non-Latin North American cultures.

If listening is an important aspect of leadership, then when do leaders talk? In fact, the talking topics, the ways, means, purposes, and goals of talking were perhaps the phenomenon about which respondents spent the most time telling the researcher. The next section examines the respondents’ thoughts on three functions of talking: telling, asking, and praising.

### **Talking**

Respondents’ discussion of their ways of talking fell into three main categories: telling, asking, praising. There is overlap in all of these aspects of talking, and these are dealt with as the discussion of findings proceeds. Tone of voice, facial expressions, body language are aspects of talking that were not included in the scope of this study due to the limitations of the e-mail and telephone interview methods. These may be important cultural behaviors to include in future research.

### *Telling*

Communicating the vision, sharing information, keeping employees “in the loop,” encouraging, expressing appreciation, praising accomplishments, speaking well of others, expressing the value of the team, the individual, and the work were all identified as important aspects of leader communications. These communications must be conducted by telling, although some of them, such as encouraging and expressing appreciation may also be accompanied by symbolic communications, such as awards, a celebratory meal, a party, small symbolic gifts, etc.

Shot throughout discussions of the importance of talking, was the importance of the ways we talk and communicate, such as trusting employees, speaking to them with respect (see Table 5 and Table 8), and treating them with dignity. Talking behaviors that were considered negative were gossiping or talking about employees’ problems or faults to others, and “talking down” to employees, that is, speaking to them as if they had no sense or were unimportant to the team, or speaking to them in anger. One Colombian participant put it this way,

No one is perfect. It’s like in a marriage. You can correct the things by two ways—you have to get it out into discussion. You can be mad and start shouting, or you can calm yourself and start to talk. We are persons and we have to have the respect of what we do.

One other important aspect of talking that was brought out was the importance of seeing each other as integrated persons. As one Canadian respondent said, “You have to see the whole person, not just the worker.” It is by talking to people that we find out all the other things that are going on in their lives and which may have an impact on the workplace. But as another Canadian respondent pointed out, “You have to really care.”

Talking, especially talking about families and lives outside the workplace cannot be conducted merely for the sake of the work. It cannot be only for the sake of the workplace. As a third Canadian respondent pointed out, “Getting the job done should not override the basic human values of treating those around us, at all levels, like we would wish to be treated.”

Once the telling is done, then what?

### *Asking*

An important part of talking for leaders is not just giving information and instruction but also asking for information. Asking for suggestions received a resounding endorsement from 100% of the respondents. Every one of the respondents said they ask very directly for suggestions from their employees. They ask in a variety of ways. Depending upon the specific situation they may use both formal and informal methods, both publicly and privately.

Three of the Latin American respondents and one US respondent mentioned quality management principals or quality circles as a part of their personal practice in asking for suggestions. All respondents mentioned informal methods including impromptu hallway or water cooler meetings where they may ask employees for suggestions or employees may spontaneously offer information or a suggestion. Leaders who had a large number of employees also used formal surveys from time to time, in an effort to ensure that all voices were heard, especially if the decisions at hand involved large-scale change that would directly affect all employees. A Canadian respondent said, "I am surprised how often such people [lower-paid positions] are ignored even when they are the ones with the best knowledge of a particular issue, such as improving an office process that they work on every day."

Respondents invariably said that directly asking for suggestions using all or some of these methods was an important part of their participatory decision making process. Most of the respondents used the words “open-door policy” at some time during the telephone interview. When asked exactly what “open-door policy” meant to her, one rector said, “It’s very easy, just come to talk to me, in my office, wherever you see me or by e-mail, anytime.” That statement very succinctly sums up the sentiments expressed by each and every one of the respondents on the topic of getting input from employees.

However, there were other important aspects of asking that were expressed by almost half of the respondents, and that was asking employees very directly about their satisfaction on the job. In addition, if leaders sensed through other methods (see Table 6 and the section on relationships with employees) that the employee was not performing as usual, they might ask the employee very directly about the situation with an eye toward supporting the employees through a period of distress and/or making assignment changes that would better suit the individual and the team for the work at hand. Usually this type of discussion is held in private, but may also be part of the “family talk” that goes along with team bonding, and plays hand-in-hand with getting to know the whole person as discussed above. One Canadian respondent said,

They will talk to me if they are not satisfied. The open door makes a big difference. I can also usually spot it in their lack of energy, body language, etc. and make seek opportunity to talk to them about it. Even very good employees go through bad times and sometimes need help or just cutting them a bit of slack so they can get through that. If it doesn't come up in the normal course of events, it always does during performance review. I expect my direct reports to pay attention to their employees in this area.

Further emphasizing the importance of asking and listening to employee satisfaction, one US respondent said, "Satisfied employees are positive, go the extra mile for the student, program, department, university, and most of all for themselves."

Asking for information and asking for suggestions is an important part of communication and talking and is done in a very direct fashion by all respondents. Asking questions about families and life outside work conveys caring and interest in the person, not just the worker, as pointed out by a Canadian respondent. Asking about behavioral problems and coming to an understanding when there is disagreement is a different issue and is dealt with in the section on correcting and disciplining.

In talking with employees, the leader tells things and asks things, but one critical aspect of talking is praise, perhaps one of the most motivating things a leader can do.

### *Praising*

The desire to be appreciated is part of basic human nature. Wise leaders take every opportunity to express well-deserved praise and thanks to employees. Not only does praise and appreciation add to worker satisfaction, it also serves to reinforce shared values. Every respondent in the study said that they make it a matter of priority to praise their employees, and many expressed their regret about not doing so often enough. However, as one US respondent pointed out, "The praise must be deserved or you will lose credibility." All of the leaders in the study reported that they praise their employees. They praise verbally and very directly. They praise employees in private and in public, formally and informally. They praise individual accomplishments and group accomplishments. One leader said she has created her own small awards ceremony which she conducts in a staff meeting at the end of each semester. At this time she presents small awards that are symbolic of how the person excelled that semester, such as

Christmas tree ornaments, apples, stars, and hearts. She personalizes each award by explaining the symbolic significance of the object and why she remembered the person and performance for which she is giving praise. In this way she reinforces shared values in the workplace and builds team spirit and employee satisfaction.

Other leaders gave examples such as sending letters to “higher-ups” informing them of accomplishments of individuals and groups. They may place articles in local newspapers or university and department newsletters. In addition to this verbal praise, symbolic means are also used by means of official award ceremonies, certificates of award, team celebrations, small awards or lunches together. Sometimes very tangible rewards such as a bonus, a monetary gift award, or a trip for professional development are connected to acknowledgement. But the most important and enduring communications of praise and appreciation are the most simple, day-to-day communications. As one US respondent put it,

It’s hard to pay a bonus here, but level of trust is itself a reward. People really appreciate being thanked—personally. At staff meetings we sometimes have a “save of the day” where we talk about individual and team successes. If you fix a little problem that could have blown up into a big problem, I always try to recognize that. It also reinforces team values with the rest of the staff.

Perhaps the most simple and most profound advice came from the US leader who not only praises as often as possible, but said “I also try to say please and thank you with every request and acknowledge completed work.” In short, leaders of both cultures believe praise and appreciation are essential to good leadership practice and both cultures practice praise and appreciation in a very direct and public fashion.

Unfortunately, there are inevitably problems where humans are involved, and leadership is no exception. The leader tells important information, asks for information, and praises good work. But what about the situation where no praise is due? Then what?

### **Correcting/Disciplining**

Perhaps one of the more thorny issues of leadership, correction and discipline, proved to be an area in which some cultural differences were detected. Table 7 shows how the reported ways of communicating about correction or discipline of employees differed somewhat between some (not all) countries of Latin America and non-Latin North America.

All of the respondents said they deal with these issues in private, although if the issue reaches a critical level, the employee may be allowed to include someone to monitor or intercede on their behalf, such as a union representative or counselor. Five (5) of the eight (8) US/Canadian respondents make it a point to deal with problems early on before they escalate and become serious issues. Only one of the Latin American respondents mentioned early intervention as a strategy.

All of the Canadian and US respondents said they speak very directly and explicitly to employees when dealing with issues of discipline or correction. Six (6) of the eight (8) US/Canadian respondents mentioned they use some form of what is often termed “positive discipline.” Positive discipline is a process whereby employees are first given corrective information verbally, and the supervisor is to be very explicit about unacceptable behaviors and very explicit about expectations toward correcting these behaviors. Then if the misbehavior continues, the employee is again counseled and the results of that meeting are carefully written, again with the emphasis on being sure that the employee understands what behaviors are unacceptable and what behaviors are



expected. If the misbehaviors continue to be an issue, then further documentation and eventually punitive actions may be taken. However, the emphasis of “positive discipline” is not intended to focus on the documentation or discipline so much as it is to focus on the positive or redemptive process of helping employees to be successful and valued members of the team, and this specific goal was mentioned by seven (7) of the (8) US/Canadian respondents. The emphasis on explicitness is intended to make sure that both parties arrive at a mutual understanding to help ensure that success. In fact, all of the US and Canadian respondents reported that they especially take pains to be sure the employee understands exactly what the expectations are and how they have fallen short. As one Canadian said, “I really feel if you really want someone to change, you have to be fair and give them a chance, and you have to tell them what you expect.”

Of the Latin Americans, only about half of the respondents said they speak to employees very directly about issues of correction and only two mentioned specific steps indicative of a positive discipline process. About half of the Latin Americans mentioned that they always want to help employees through corrective measures. About half of the Latin Americans also reported that they work hard to understand all sides of the issue at hand, while only one of the US/Canadian respondents mentioned that aspect. In general Latin Americans expressed more concern about employees’ feelings than did the US/Canadian respondents.

Respondents from Bolivia and Costa Rica expressed grave misgivings about speaking very directly to anyone (either up the line or down the line) about disagreements or behavioral problems. As the respondent from Costa Rica said, “Culturally here, we tend to go around and around and around and finally get to the point....Those are your

cultural issues, you're dealing with comfort." The Bolivian respondent expressed similar cultural concerns in this area.

I have to be here a lot more careful of how I say things. In the States maybe you don't need to prepare somebody to tell them something. You can tell them, and they won't react badly. Here I have to make a surrounding and a long explanation before saying something that may hurt the person or may affect the person's situation. I have to be very careful. And there are some things and some people that I have that I *think* I can't say something. I know that in American culture you can tell anybody anything, and I respect that. But in my culture, there are people who it won't be good to tell everything, and to tell in a very direct situation.

In short, the area of correction and discipline was an area where distinct differences were seen—among Latin American countries as well as between the macro Latin American culture and macro non-Latin North American cultures (see Table 7). Leaders in Latin American cultures expressed slightly more concern than did US or Canadian respondents for the feelings of employees while dealing with difficult situations. Some Latin American cultures are much more circumspect, gentle, and indirect about dealing with correction and discipline, while other Latin American cultures are a bit more direct. In fact the Mexican, Venezuelan, and Nicaraguan respondents went so far as to say, "We are like you [US culture]. Very direct."

The marriage comparison was made by a respondent in terms of talking about problems. Perhaps the marriage comparison may once again be used to talk about the issues of accessibility and approachability. Problems don't get solved without talking about them. If partners make themselves inaccessible by locking themselves in separate rooms or make themselves unapproachable by using the "silent treatment," problems

continue to escalate. Respondents' methods for dealing with issues of accessibility and approachability are revealed in the next section.

### **Accessibility and Approachability**

Open door policy captures the spirit of both accessibility and approachability. Not every respondent used those words, but every respondent expressed the sentiment in some respect. Participants discussed various methods of making themselves physically accessible and available to employees. They might occasionally purposely stroll down the hall and have casual conversations with whomever they meet. They might go from office to office, being sure they speak with each employee on a regular basis, as one respondent reported she did on a weekly basis. One dean mentioned they have afternoon socials about once a month to celebrate various occasions and successes, and he takes these opportunities to visit casually with employees at all levels. These methods of finding informal venues for communication enhance the approachability of the leader. The annual fund-raiser “dunk-the-dean day” held by one dean must certainly do that!

Sometimes the level of the leadership role or the number of employees dictated the methods used. For instance, it would be very difficult for a university rector or a continuing education director with 120 employees to speak face-to-face with every employee on a regular basis. But even in these cases, leaders expressed their concern that all employees should feel free to approach them, especially with ideas and suggestions for improving products and services. In addition to doing the informal types of things with their direct reports, these leaders sometimes used formal surveys or focus groups or representative committees to help ensure the flow of communication up and down the the chain of command. When pressed about how the lowest-level employees might approach her, a Colombian rector said, “It’s very easy, just come to talk to me, in my office,

wherever you see me or by e-mail, anytime.” One director expressed the difficulty imposed not only by number of employees but also by geographic separation. Programs in his area are spread over several different buildings on campus and also include one remote campus extension. In these cases, he makes sure employees know he is available to them by telephone and e-mail. In addition, he makes an effort to visit the other locales on occasion.

Approachability is in large part a measure of comfort and trust. The methods mentioned above all help to build a level of comfortable, workplace familiarity. Trust and communication are two behaviors that feed off each other. The more trust is shared, the more communication is shared, and the two behaviors spiral up together. In the next section, other ways these leaders use to build trust are discussed.

### **Ways of Trusting**

All of the respondents said they trust their employees or at least most of them. A Canadian respondent captured this value shared by both cultures by saying, “Trust is the most important element in any relationship.” Table 8 shows that the most common methods respondents used to demonstrate their trust in employees were delegating and not micro-managing; believing in employees, communicating openly, and believing what they say; supporting their work and sharing decision making; respecting employees and valuing their work; and using failure as a learning tool. These methods are discussed in depth in the following sections.

#### **Delegating and Not Micro-Managing**

Delegating and giving responsibilities to employees and then resisting the temptation to micro-manage were by far the two most-often mentioned ways that leaders from both cultures show their trust in employees. Not micro-managing, or “hovering” as

one Canadian respondent put it, was mentioned in almost the same breath by most of the leaders who identified delegating as an important way of showing trust. The two seemed to go hand-in-glove. Respondents often connected the idea of delegating to professional development, as a Canadian respondent expressed by saying, "It is important to delegate, which helps build future leaders, and to know when to delegate."

### **Believing and Communicating Openly**

As mentioned in the section on communicating, trust and effective communication are inexorably linked. You cannot have one without the other. Tied for third place in terms of the number of times respondents of both cultures mentioned them as ways of showing trust were the behaviors of believing in their employees, believing what employees say, and open communication up and down the line. If any one of these behaviors deteriorates, then trust deteriorates, and a downward cycle of distrust and lack of communication may begin.

### **Supporting and Sharing Decision Making**

Supporting employees and helping them to succeed in their work by forming teams, by checking back with them to see if additional support was needed (not hovering!), and by allowing shared decision making were also ways of trusting that were mentioned by leaders in both cultures.

### **Respecting Employees and Providing Flexibility**

The issue of trust loops back to respect once again and valuing the whole person. Like communication, the issue of respect is infused in almost every aspect of effective leadership traits and skills. According to respondents in both cultures, an important way of showing trust was by respecting employees and valuing their work. As one US respondent said, "Without respect, people will never feel comfortable in providing

valuable feedback and ideas.” So, do the behaviors of respect differ between the two macro cultures? Not discernibly. The top two ways of respecting employees, as reported by these leaders, were listening to employees and making them feel a valued part of the team.

Showing trust by being flexible with schedules and other issues was mentioned about the same number of times by Canadian and US respondents as by Latin Americans. A respondent from Venezuela pointed out that this may be particularly necessary in her country because of the difficulty of dealing with everyday bureaucracy.

Here we have things that don’t work that well, and you need to find your way. For instance, the ways to send mail, or going to the doctor, or paperwork or driving license, or finding schools for your children, to find what is more appropriate for you. You need to give certain permits for the people and they need to be able to do the paperwork to get all these things. [These things must be done during working hours.] I know that I am cautious of that need to be able to go and take care of these things. So, I am not relaxed about it, but in a planned way, we make allowances for that.

In the same vein, a respondent from Mexico related the following:

They always tell me the truth. They always tell me when they have a delay. If there is some problem with the family or illness to treat, or they are absent for not a particular reason, they tell me anything that affects that. I always understand and never punish them for being late....So, I try to be flexible. Normally, they try to cover the time missed themselves, by eating at their desk or whatever. I don’t need to ask them to do that.

Believing. Trusting. Respecting. Flexibility. It is almost as if these behaviors are all rolled into one. If you respect a person and their work ethic, then you trust and believe in them. If you trust them, then perhaps flexibility is not such a stretch because you believe the work will get done; the time will be made up; when an extra push is needed it will be given. Likewise delegating and not micro-managing were tied to trust. But what if the leader delegates and disaster strikes?

### **Using Failure as a Learning Tool**

Generally items that were mentioned only once in the course of exchanges with respondents have not been reported, but while this issue was specifically articulated by only one person from Canada, it was touched on several times by respondents from both macro cultures. Part of delegating and part of supporting growth in employees is allowing them to share decision making, to take measured, calculated risks and allowing them to learn from mistakes without fear of repercussion. Kouzes and Posner (2002) refer to this aspect of leadership as “challenging the process.” It is the only way by which any of us grow and mature.

Giving and receiving trust is essential to effective leadership. Trusting employees to try and the employees knowing they can trust the leader for support rather than recriminations are essential for effective delegating, communicating, respecting and learning. It is only by trying (and sometimes failing) and growing and maturing that leaders learn to go beyond successful behaviors to successful ways of being.

### **Ways of Being**

Traits and characteristics are things not easily taught. They are integrally related to values. And as the old saying goes, “Values are caught, not taught.” Nevertheless, if effective leadership values are to be “caught,” someone must be modeling the values and

teaching them through example as well as explicit instruction. The respondents in this study shared their thoughts on the important skills and traits of leaders (see Table 3, Table 3a, and Table 4). Many of the skills of effective leaders in both cultures have been discussed. Now we will look more closely at the traits and characteristics, some of which have already turned up as they overlapped into the skills related to communicating and trusting. Participant responses were organized into four categories of ways of being for the effective leader: integrity, visionary, mentoring/coaching/training, and respecting.

### **Integrity**

Integrity was the effective leadership trait most often listed by respondents from Canada and the US (see Table 3a). When asked to identify the *single most* important trait, integrity still remained the most often mentioned trait among US/Canadian respondents (see Table 4). One Canadian indicated that integrity is “demonstrated everyday both internally and externally. They [good leadership traits] must be clearly evident during times of crisis or pressure. Excellent leaders are separated from merely good leaders when they are able to practice these traits under extreme pressure.”

Ranked by number of times mentioned, integrity dropped to fifth place among Latin Americans (see Table 3a), but when asked the *single most* important trait, integrity ranked about the same as vision, good communication, and competence (see Table 4). Nevertheless, many of the Latin American participants emphasized in other parts of conversation the high importance of integrity (see Table 9). For instance, the respondent from Bolivia felt very strongly about the importance of integrity in Bolivian society, saying that integrity is expressed by transparency in decision making and coherence between values in the workplace and in private life.



Transparency in his or her decisions. A proper behavior in society. In our country, to behave in the family in a proper way is very, very important. There are some people who apparently behave well, but he doesn't work here long, because everybody knows everything to a certain point. So if you are not a person who really has a good behavior in your social family life and your professional life, everybody would know. So you have to really behave well if you want people to respect you.

A US respondent spoke of responsibility as a component of integrity, saying it is “An unwavering resolve to do what it takes to achieve long-term results for the organization.”

However, coherency or consistency between what one says and does, both in the workplace and in private life was by far the most often mentioned way of demonstrating integrity for both macro cultures. Being fair and impartial, being honest and always telling the truth, speaking well of others and not gossiping, and listening and paying attention to what employees say were other behaviors that respondents mentioned as being indicative of integrity. There was no clear difference between the two groups as regards the behaviors of integrity.

Respondents often interwove their discussion of the behaviors for respect and integrity with each other. Listening, being honest, not gossiping, responsibility to the team, and recognizing the worth of persons were behaviors or values that were mentioned in describing both integrity and respect. So here they are popping up again—listening and respect.

The issue of the importance and demonstration of integrity would be an important question for future quantitative surveys. Given ranked choices rather than open-ended

questions without cues, participants in both macro cultures might indicate important traits other than the ones that came to mind at the time of the interview. Nonetheless, the fact that the top rankings agreed between all traits listed as compared with the rankings of the single most important traits seems to indicate a level of consistency of values and behavioral expression of those values in both groups.

### **Visionary**

“If you listen enough, the vision will come from the people and then you can lead them there” said a respondent from the US. So it is not just the “telling” part of communication that is important in vision. One Mexican respondent said a good leader “leads with a clear vision of a better future.” Specifying and communicating a vision of a better future is consistent with the visionary skills identified by Kouzes and Posner’s (2002) research.

Ranked by number of times mentioned as a desirable trait, vision was ranked fourth by Latin Americans and sixth by US/Canadian respondents (see Table 3a). When asked to identify the *single most* important trait, vision moved into third place among both groups (see Table 4).

### **Mentor/Coach/Trainer**

“It is a shared responsibility.” That is what a Chilean rector had to say when asked about a leaders’ responsibility to support career growth among employees. That same sentiment was echoed by every respondent (see Table 10). These leaders in every country expressed an eagerness to mentor employees and to help them succeed, but also indicated that it was first necessary for the employee to have the drive and desire to improve. A respondent from Mexico said, “I believe that it is a double responsibility for the leader to know employees and to motivate them to give the best of themselves and to grow, and

employees must also assume responsibility for their own growth and maturity.” Another Mexican respondent tied mentoring to succession planning. He said,

I believe that my employees in the future might take the position I have. I’m not here for eternity. It would be convenient if there are some people that can fill my position and probably improve it. Or if they’re looking for other opportunities, I think the best thing for me to know is that these employees were able to improve themselves.

When asked if she felt responsible to help her employees grow in their career, a Venezuelan responded “Absolutely! Maybe because that is also the subject of our work. An office like this one is not very common in Venezuela. I always tell them to prepare to be successful by themselves. They are very young.” While this respondent felt unique in her country, the sentiment was echoed by almost every respondent, with such comments as this one from a Canadian respondent, “Especially in the field we work in, if we didn't believe in helping people develop in their careers, we would be poor exemplars.” From Canada: “Absolutely. If you work in a learning organization—yeah!” Another respondent from Canada said,

I feel it’s my job to support their professional development. I feel it’s my job to support their job. Yes, to help them move up the ladder. We very much try to grow from within, particularly with the Ph.D. shortage. We’re very much encouraging employees to get on that professional development track. We have a very fair PD [professional development] program here. It's part of our culture. As a learning organization, I think we feel responsible for that. Many of us have supported each other as we go through that.

Respondents identified behaviors relating to helping employees in their career growth as mentoring/coaching, sending to training and professional development activities, and delegating and providing challenging work assignments (see Table 10). While every respondent felt some responsibility and even delight in mentoring and coaching employees who showed the desire and drive, almost every one of them also made some mention of the special responsibility they bear because they work in organizations whose very mission is based on helping others with professional development. So it may be the case that the organizational culture of university continuing education superseded national culture on the topic of mentoring. Whether these leader behaviors are unique or commonplace in other organizations within their countries would prove to be an interesting question to pursue in further investigation.

### **Respectful**

By the fact that the issue of respect has already shown itself as an important part of communication, listening, talking, and trusting, we already know it has great importance in both of the macro cultures represented in this study. Although not ranked separately in the desirable traits charts, being respectful was mentioned in conjunction with several other leadership traits, particularly those already mentioned, such as communication and trust but also in conjunction with traits such as mentoring and integrity. Regarding the trait of integrity, respect was mentioned in terms of the ability to engender respect as well as being respectful of others. See Table 5 for behaviors that respondents listed as indicative of being respectful toward employees. Interestingly, these behaviors not only show respect to employees, but engender respect from employees in turn. Like the issue of trust and communication, mutual respect tends to either spiral up and form the basis of solid working relationships or spiral down and ruin good

relationships. All the aspects of leaders which have been discussed to this point—ways of communicating, ways of trusting, and ways of being are but building blocks for the leader’s ultimate challenge—relationships. If leadership is comprised of the ability to influence, and influence cannot be brought to bear with relationships, then leaders must focus on relationships.

### **Relationships with Employees**

Relationships form the basis by which leaders do the work of influencing others to willingly work together toward a shared goal. Good relationships were the effective leadership trait most often listed by respondents from Latin America (see Table 3a). When asked to identify the *single most* important trait, it still remained the most often mentioned trait among Latin American respondents (see Table 4). Ranked by number of times mentioned, good relationships dropped to third place among US and Canadian respondents (see Table 3a), but when asked the *single most* important trait, good relationships ranked second among US and Canadian respondents (see Table 4).

If good relationships are so important and valued by both cultures, then what are the culturally appropriate behaviors for effective relationship building?

### **Respecting**

Respecting again? By now we have seen respect as an important aspect of communication, trust, and values (ways of being). All of those things have a direct impact on relationships. When asked how a leader shows respect, a respondent from Mexico wrapped up all of these aspects in one tidy statement, saying,

I believe that a leader respects employees when he/she listens to what they really mean; is able to speak to employees in such a way that they can be more receptive; respects employees’ ways of thinking; respects employees to see the

real needs; speaks directly to them about areas that need to be improved, and does not do it behind their back; when he or she lets you develop and inspires you to do more; and when the leader takes care of his own workload.

Perhaps it would interest the reader to know that respect was not something about which the researcher had planned to ask respondents. However, as the topic came up over and over in various contexts with respondents from both macro cultures, the researcher began to pay more attention and to go back and ask more questions about it.

Respect was often mentioned in conjunction with good relationships. In one negative example, a department director from the US said that in a former job the dean regularly gave them what came to be known as the “stupid ninny speech.” He showed his disrespect for employees and consequently lost their respect. Needless to say, the working environment was not one the respondent considered to be optimal.

In short, it appears that the behaviors of showing respect to employees, including listening and giving them your full attention; making them feel valued and a part of the team; not “talking down” and not gossiping; getting to know the whole person; mentoring and coaching; and sharing information cannot be overemphasized in terms of their importance as reported by the respondents in this study.

Knowing, then, that respect forms the basis for the components of relationships, and relationships form the basis for how leaders do the work of influencing toward a shared goal, what do successful relationships in the workplace look like for Latin Americans and for non-Latin North Americans? Well, we already know the importance of respect. We know the importance of communication—asking for input, praising and thanking, redemptive correction and discipline, accessibility and approachability. We

know the importance of trust—delegating, not micro-managing, believing and sharing information, supporting for success and sharing decision making. What is left?

### **Helping and Supporting in Times of Distress**

Latin American society is sometimes considered to be very patronistic, although the concept of “El Patrón” as the prototype of a successful leader is changing (Romero, 2004). Nevertheless, the social expectations of yesterday do continue to exert influence in all cultures. The patronistic leadership style, while expected to be autocratic and directive also has aspects of caring for the welfare of employees almost as one would their own family. With this history in mind, the researcher asked respondents if they felt responsible for employees in their personal lives.

Three (3) of the Latin American respondents and one (1) Canadian respondent did feel at least some responsibility for employees in their personal lives (see Table 11). One (1) Latin American participant did not respond to the question. Six (6) Latin Americans and seven (7) US/Canadian respondents said they did not feel responsible for employees’ personal problems unless it affected the workplace, in which case they would act quickly to refer the person to an employee assistance program for counseling or other such remedy.

Respondents went on to give examples of times when they would act to help employees outside the workplace and what they would do to help. Interestingly, the examples of help given by those who said they did not feel responsible for employees were very similar to the responses of those who did feel responsible for employees. The conundrum of this seems to relate back to the issue of caring for the whole person that was discussed in earlier segments.

None of the respondents felt a responsibility to help an employee who had gotten himself in trouble through irresponsible behavior, other than to refer the person for counseling or similar assistance. However, the respondents do care about the person as a fellow human and co-worker, and are especially responsive to issues that tend to be beyond an individual's control, such as illness either personally or in the family, deaths in the family, a house fire, or other events that cause both financial and emotional distress. In these cases, leaders were glad to "lead the charge" in helping these employees as much as possible. Some mentioned giving time off; reassigning duties to lighten the load; or having fund raisers or other such means of assisting employees in distress (see Table 11).

One Latin American respondent explained the caring side of patronistic leadership as follows:

Well, in Bolivia, and you may know, in Latin American, we know the family situation of everyone. So we talk about families. We have with my secretary and my faculty, we know even their economic situation how it is, and even their family situation, if a relative is sick. So we have better conditions than you in the States to know how our employees are. If they are not satisfied, they will tell us or we will know through others. So maybe in that regard, we are not that sincere as you are. We don't need to be sincere because everybody would know about it. And sometimes we have a sort of comfortable silence. Everybody knows that everybody knows but nobody talks about it. But we act on that knowledge. So they don't—for example—a faculty that has a very difficult economic situation, he may want another group in a subject in order to pay the bills. And he will come here and will ask for the group. I may know, in fact I always know, that something is behind that. I may not ask him about that, or he may not tell (some



do, but most don't) why they are asking me for a second group for the next semester. But he knows that I know. And I know that he knows that I know.

Consider these three responses, one from a US respondent, one from a Latin American, and one from a Canadian, each of whom was asked the question "Do you feel responsible to help employees in their personal lives?." Which response represents which macro culture?

1. No, but I care about them. But we don't go to each other's homes. I know their children's names and I remember birthdays. We talk about family.
2. No, not really. We go to their kids' parties; we go out to lunch together at least once a semester. We share outdoor programs, and we work together in some community programs.
3. Yes. People go through periods, stages of their life; it could be typically family, personal, or emotional. We have an EAP [employee assistance program] program. For instance we had a person whose house burned. We contributed to help them reestablish. They're your employees, you take care of them. Regarding personal relationships, we do all kinds of things together. When I travel I bring back gifts. When I go to lunch, I might bring back some lunch for someone else. We have Christmas and birthday parties here. We have "dunk the dean" day to raise money. We have skating events for the whole family.

Ready for the answers? The first response is from a US respondent, the second from a Mexican respondent, and third from a Canadian, Surprised? Although perhaps couched in slightly different language, and perhaps less emotionally stated by US/Canadian respondents, these responses are very typical of the statements made by all of the

respondents. Good leaders care about their employees and their welfare. They see the whole person. They respect the whole person.

So, in general the respondents do not seek to be “drinking buddies” with their employees, but they do seek to know their employees as “whole persons,” inquiring about families, hobbies, and other interests, and generally knowing about issues that affect the welfare and emotional stability of workers. The respondents seek to help their employees when possible, and certainly move to preserve the safety of the workplace if it is threatened by unstable behavior. Perhaps this is a good example of culturally appropriate behaviors being talked about and being applied in slightly different ways, but still accomplishing the same purpose.

### **Integrating Work and Friendships**

Personal friendships are sometimes carried on outside the workplace in both cultures. There may be a very slight tendency among Latin Americans more toward integrating work and personal friendships. A Bolivian responded that in his culture, work and personal life is expected to be fully integrated. Relationships with co-workers are the same at work or at play. It is an issue of personal integrity to be so, and that may in part explains the great care with which leaders deal with issues of correction or discipline in the workplace.

With the exception of the Bolivian respondent, most of the respondents reported they try to keep their private life somewhat separate from their work life. Several respondents said they do have friends in the workplace with whom they socialize outside the workplace, but these persons were usually friends prior to the respondent becoming the workplace leader. In each case, leaders who socialized with some co-worker friends but not others outside the workplace said the friendship was something that “just

happened.” They did not seek to develop a special relationship. In all of these cases, the leader said they work very hard to be sure that their personal friendships do not cloud their judgment in the workplace.

### **Forming a Close-Knit Team**

The researcher did not ask specific questions about teams, nevertheless, the teamwork approach was mentioned by most of the respondents. A respondent from Nicaragua described her working team as follows:

Everyone is free to express their opinions. We also share some time out of the office celebrating special days as birthdays, and that is a good space to get to know the feelings of the people. We are not just a working team, we are friends. When there is a birthday, we will buy a cake. We celebrate all the special dates for people. If someone gets sick, we take the time and visit them to their house. We draw names at Christmas and have a party at a house or a restaurant.

From our Nicaraguan respondent’s description, it sounds like a close knit team is built in much the same way as discussed in the section on helping and supporting. Our Nicaraguan respondent goes on to say, “In our team we trust each other, each of us has responsibilities, but we are used to working together. For example, before presenting a final document we share it with some other to hear suggestions.”

A Canadian respondent said, “I delegate a lot of things to task teams, which also helps build future leaders.” So, teaming can be a useful method for mentoring. Team meetings were mentioned in almost every case as one way to ask for input or a place to brainstorm ideas. Praise was often delivered to teams, and to individuals at team meetings. These leaders also used team meetings as one method of making themselves accessible and approachable to employees at many levels. It would seem, then, that teams

and teamwork provide a good vehicle by which a leader can do the work of building relationships and applying influence in such a way as to help everyone reach the goal.

### **Summary**

Effective leadership constitutes the ability to apply influence in such a way that others will voluntarily work together toward a shared goal. But how can we exert that influence if we do not know the proper behaviors in any given society? This chapter has attempted to compare the culturally-appropriate behaviors of transformative/participative leadership style between the macro cultures of Latin America and non-Latin North America.

### **Demographics and Leadership Style**

Demographics revealed that, for this limited sample, dominant leadership style had no relationship to culture, gender, religion, professional background, or number of years as a leader. The dominant leadership style for all 18 respondents was deemed to be transformative/participative as determined by listing and classifying self-reported behaviors. Since Latin American leadership style was expected to be much more paternalistic and directive, it is possible that the selection of only university and continuing education professionals had a significant impact on leadership styles.

### **Differences in Leadership Behaviors Between Cultures**

Differences observed between the two macro cultures had to do with the level of importance for desired leader traits, perhaps a slight difference in level of social activity outside the workplace, and a more distinct difference in some Latin American countries regarding sensitivity in correcting or disciplining employees.

### *Desired Leadership Traits and Skills*

Integrity was most important to non-Latin North Americans and good relationships were most important to Latin American respondents. Still, both macro cultures accorded a great deal of importance to both of these traits (see Table 3, Table 3a, and Table 4).

### *Relationships Outside the Workplace*

Latin Americans may feel slightly more responsible to help employees in their personal lives than do non-Latin North Americans (see Table 11). Latin American may be slightly more inclined toward participating in employee social activities outside the workplace than do North Americans. Specifically, Latin Americans mentioned attending children's birthday parties in the homes of their employees, weddings of employees' family members, etc.

### *Sensitivity in Correcting or Disciplining*

In short, the area of correction and discipline was an area where distinct differences were seen—among Latin American countries as well as between the macro Latin American culture and macro non-Latin North American cultures (see Table 7). Leaders in Latin American cultures expressed slightly more concern than did US or Canadian respondents for the feelings of employees while dealing with difficult situations. Some Latin American cultures, such as Bolivia and Costa Rica, appear to be much more circumspect, gentle, and indirect about dealing with correction and discipline, while other Latin American cultures are a bit more direct. In fact the Mexican, Venezuelan, and Nicaraguan respondents went so far as to say, “We are like you [US culture]. Very direct.”

## **Shared Behaviors and Values**

Shared behaviors and values included the high value placed on the behaviors that denote respect for employees: good communication skills, especially those of listening, praising, and sharing information. In addition, both cultures placed a high value on showing trust through delegating and not micro-managing, support for the work and shared decision making, and again—respect! The responsibility of the leader to provide coaching, mentoring, and training, including leadership training was also a shared value and expressed by similar behaviors between the two cultures.

A quote from a Mexican respondent sums up very well the shared values and behaviors of both macro cultures:

I believe that a leader respects employees when he/she listens to what they really mean; is able to speak to employees in such a way that they can be more receptive; respects employees' ways of thinking; respects employees to see the real needs; speaks directly to them about areas that need to be improved, and does not do it behind their back; when he or she lets you develop and inspires you to do more; and when the leader takes care of his own workload.

Ways of communicating, ways of trusting, ways of being, relationships: It is all there!

## CHAPTER V: SUMMARY, IMPLICATIONS, AND RECOMMENDATIONS

Leadership theory has grown by leaps and bounds over the last thirty years. Over the course of the years western leaders have come to subscribe, by and large, to transformational/participative leadership styles as opposed to the transactional/directive leadership styles of the industrial age (London, 2002). As the creep of globalization and the concept of a “flat world” have taken hold, the Internet has become the village well as a source for information, and the demand for “western” leadership training has grown incrementally (Dallas, 2004; Ebersole, 1998; Gwynn, 2002; Khan, 2000; Stephens, 2004).

The literature review discussed emerging research supporting the idea that participative/transformational leadership style can be effective in all cultures if used with sufficient culturally appropriate behaviors. However, research has not kept up with demand regarding just how the concepts of transformational/participative leadership can be applied in a culturally appropriate manner. This is particularly true for Latin American cultures (Albert, 1996; Grahn & Swenson, 2000; Romero, 2004; Segrest, Romero & Domke-Damonte, 2003).

The purpose of this qualitative study was to fill that void in some small measure by attempting to discover and describe the various actions and verbal behaviors associated with transformational and participative leadership styles as they are expressed among university continuing education leaders in Latin America and non-Latin North America. The ways in which these respective administrators utilize elements of transformational/participative management practice in their day-to-day leadership style and practices may shed light on cultural differences and prove to be useful in designing cross cultural leadership training.

In this chapter the methodology and findings will be summarized, followed by an examination of the findings with an eye to implications for practice in cross cultural leadership design. Finally, recommendations for further research will be discussed.

### **Summary of Methodology**

A purposeful sample was generated through referrals from the researcher's university faculty colleagues and professional associations. A total of 75 invitations were sent to prospective participants in 15 countries. Of the 75 invitees, 18 followed through with completing the essay and questionnaire and setting a telephone appointment.

The final sample of 18 respondents included 10 Latin American leaders from universities in Bolivia, Chile, Colombia, Costa Rica, El Salvador, Mexico, Nicaragua, and Venezuela, five (5) leaders from universities in Canada, and three (3) from US universities. See Table 1 and Table 2 for further demographic information about the sample.

Respondents were asked to write a short essay explaining their leadership philosophy and respond by e-mail to questions about their own leadership behaviors and about the behaviors they believe are appropriate and effective for leaders in their local society. Respondents then participated in a telephone interview with the researcher in which leadership behaviors were further discussed. Follow-up communications were conducted by telephone and e-mail as needed.

A constant comparative method was used as data was collected, followed by open coding and axial coding. The respondents' self-reported leadership values and behaviors were described at length in the findings and are summarized in the next section. Using a very open interview style brought some aspects of cultural values that had not been anticipated, which is one of the values of the open style of interviewing and the constant



comparative method. However, the addition of material and the aspects of leadership that were most important to the respondents resulted in a very different type of organization than that represented by the original research questions. Nevertheless, let us first examine the research questions and the findings directly related to them.

### **Summary of Findings**

Effective leadership constitutes the ability to apply influence in such a way that others will voluntarily work together toward a shared goal. This section will first examine and compare the culturally-appropriate behaviors of transformative/participative leadership style between the macro cultures of Latin America and non-Latin North America by means of the original research questions. Subsequently the unanticipated results of the findings will be examined.

**Research Question 1: Do these leaders seek input from their subordinates, and if so, how do they go about it? Do these methods differ between Latin American and non-Latin North American leaders?**

*Research Question 1, Part 1: Do these leaders seek input from their subordinates, and if so, how do they go about it?*

Findings regarding the first part of Research Question 1 indicated that regardless of culture, all 18 of the respondents in this study reported they most definitely seek input for their subordinates, and very enthusiastically! Most of the respondents used the words “open-door policy” at some time during the process. When asked exactly what “open-door policy” meant to her, one rector said, “It’s very easy, just come to talk to me, in my office, wherever you see me or by e-mail, anytime.” But the respondents do not just sit passively in their office and wait for employees to come by their office. Far from it! They are very proactive in asking for input. They use every method available to them. Every one of the respondents said they ask very directly for suggestions from their employees. They ask in a variety of ways. Depending upon the specific situation they may use both

formal and informal methods, both publicly and privately. Respondents invariably said that directly asking for suggestions was an important part of their decision making process.

*Research Question 1, Part 2: Do these methods differ between Latin American and non-Latin North American leaders?*

Findings regarding the second part of Research Question 1 failed to identify any discernible differences or culturally mediated behaviors related to asking for input.

**Research Question 2: Do these leaders seek to help their subordinates develop, mature, or “transform” themselves, and if so, how do they go about it? Do these methods differ between Latin American and non-Latin North American leaders?**

*Research Question 2, Part 1: Do these leaders seek to help their subordinates develop, mature, or “transform” themselves, and if so, how do they go about it?*

Findings regarding the first part of Research Question 2 indicate that regardless of culture, all 18 of the respondents in this study reported they most definitely seek to help their subordinates develop, mature, and grow in their careers—that is, if the employee is interested in doing so and has the drive and commitment to learn. A respondent from Mexico captured the general sentiment of all respondents when she said, “I believe that it is a double responsibility for the leader to know employees and to motivate them to give the best of themselves and to grow, and employees must also assume responsibility for their own growth and maturity.”

All 18 respondents said they believed it was important to teach leadership skills, but four of them did not offer any such courses themselves. None of the universities had a program that focused strictly on cross cultural leadership issues, but two institutions did have leadership courses which contained cross cultural elements. Only six (6) of the 10 Latin American universities offered leadership courses. Several of the Latin American

respondents reported they had attended leadership training in Germany, in the United Kingdom at Oxford University, in the US or in Canada.

*Research Question 2, Part 2: Do these methods differ between Latin American and non-Latin North American leaders?*

Findings regarding the second part of Research Question 2 failed to identify any discernible differences in behaviors as mediated by national culture. Respondents identified behaviors relating to helping employees in their career growth as mentoring, coaching, sending to training and professional development activities, and delegating and providing challenging work assignments (see Table 10). While every respondent felt some responsibility and even delight in mentoring and coaching employees who showed the desire and drive, almost every one of them also made some mention of the special responsibility they bear because they work in organizations whose very mission is based on helping others with professional development. So it may be the case that the organizational culture of university continuing education superseded national culture on the topic of mentoring. Whether these leader behaviors are unique or commonplace in other organizations within their countries would prove to be an interesting question to pursue in further investigation.

**Research Question 3: Do these leaders value participative decision making, and if so what would they consider appropriate methods? Do these methods differ between Latin American and non-Latin North American leaders?**

*Research Question 3, Part 1: Do these leaders value participative decision making, and if so what would they consider appropriate methods?*

Findings regarding the first part of Research Question 1 indicated that regardless of culture, all 18 of the respondents in this study reported they do value and utilize participative decision making. The question was not asked directly in order not to prejudice answers. However, each questionnaire and transcript was examined for

descriptions of behavior. These behaviors were then tallied and grouped under one of two major leadership styles: transformative/participative or transactional/directive. If the respondent had a majority of responses indicative of one leadership style, that was considered his or her dominant leadership style. The dominant leadership style of all 18 respondents fell in the transformational/participative category.

*Research Question 3, Part: Do these methods differ between Latin American and non-Latin North American leaders?*

Findings regarding the second part of Research Question 3 failed to identify any discernible differences or culturally mediated behaviors related to participative decision making. Aspects of participative decision making have been organized in this study by ways of communicating, ways of trusting, ways of being (traits and characteristics), and relationships. Looking to the relationships category, the findings do indicate some leadership behaviors and values that appear to be culturally mediated.

In the area of relationships, findings revealed that Latin Americans may tend to put more slightly more emphasis on relationships than do non-Latin North Americans. Additionally, leaders in some Latin American countries expressed a value of extreme sensitivity or indirectness when dealing with issues of correction or discipline, while leaders in other Latin American countries, the US, and Canada were quite direct when dealing with issues of correction or discipline.

### **Unanticipated Findings**

Differences in the two macro cultures had to do with the level of importance for desired leader traits, perhaps a slight difference in level of social activity outside the workplace, and a fairly distinct difference in some Latin American countries regarding sensitivity in correcting or disciplining employees. These differences as well as shared values and the overarching value of respect will be discussed in the following paragraphs.

### *Desired Leadership Traits and Skills*

Integrity was most important to non-Latin North Americans and good relationships were most important to Latin American respondents. Still, both macro cultures accorded a great deal of importance to both of these traits (see Table 3, Table 3a, and Table 4).

### *Relationships Outside the Workplace*

Latin Americans may feel slightly more responsible to help employees in their personal lives than do non-Latin North Americans (see Table 11). Nevertheless, responses from US and Canadian participants show that they try to help employees when needed, and their responses were very similar to Latin Americans in this regard.

Latin Americans may be slightly more inclined toward participating in employee social activities outside the workplace than do non-Latin North Americans. Specifically, Latin Americans mentioned attending children's birthday parties in the homes of their employees, weddings of employees' family members, etc., while US and Canadian respondents often admitted to making somewhat of an effort to keep their work life and private life separate. Still, US and Canadian respondents were quick to point out that they do care about their employees' families and personal concerns, and that they do have a variety of work-related social times with employees. In short the workplace and personal relationships appeared to be slightly more integrated for Latin American participants. Canadian and US respondents appear to make somewhat of an effort to separate their work and personal lives, and this extends in some measure to friendships as well.

### *Sensitivity in Correcting or Disciplining*

In short, the area of correction and discipline was the only area where distinct differences were seen—among Latin American countries as well as between the two

macro cultures under study (see Table 7). Leaders in Latin American cultures expressed slightly more concern than did US or Canadian respondents for the feelings of employees while dealing with difficult situations. Some Latin American cultures, such as those in Bolivia and Costa Rica, appear to be much more circumspect, gentle, and indirect about dealing with correction and discipline, while other Latin American cultures are a bit more direct. In fact the Mexican, Venezuelan, and Nicaraguan respondents went so far as to make statements such as, “We are like you [US culture]. Very direct.”

### *Shared Behaviors and Values*

The three research questions delineate some areas of shared values. And in that vein, the surprises for this researcher were the areas in which identified behaviors were very similar between the two macro cultures—such as being very direct about asking for input, the flat organizational structures, lack of representation of the more autocratic “El Patrón” style of leadership, and the Latin American respondents who said they were very direct about correcting employees.

### *Respect*

Shared behaviors and values included the high value placed on the behaviors that denote respect for employees: good communication skills, especially those of listening, praising, and sharing information. In addition, both cultures placed a high value on showing trust through delegating and not micro-managing, support for the work and shared decision making, and again—respect! The force with which the issue of respect for employees came into nearly every single aspect of leadership was quite unexpected. The researcher came to see respect as a cross cultural key to every aspect of leadership presented in this study: ways of communicating, ways of trusting, ways of being (traits and characteristics), and relationships.

## **Implications for Practice**

Almost every aspect of the findings relates in some way to communication and showing respect, but what does this imply for continuing education practitioners? The original purpose of the study was to provide useful information for designing cross cultural leadership training through discovering and describing some ways in which leadership is experienced and expressed in the day-to-day practice of the two macro cultures through various actions and verbal behaviors associated with transformative/participative leadership. If respect is a powerful key to cross cultural leadership behaviors, then care must be taken to apply that key to the design of cross cultural leadership training. In particular, care must be taken to understand deep culture values and the culturally appropriate applications of surface culture behaviors in ways that satisfy deep culture values.

## **Framework**

Cervero (1988, p. 114) asserts that most textbook-style adult education program planning frameworks follow step-by-step plans and their origins may be traced back to the general framework first set forth by Tyler (1949). These general steps include a) assessing needs—What do the learners need? b) stating objectives—How will the learning be measured? c) designing the format—What type of learning experiences and strategies will be most effective? d) organizing the course—What materials, books, learning tools, speakers will be used, in what order? e) evaluating learning—Were the objectives met? Were changes made in the day-to-day practice of learners? These steps are of course stated in many different ways in each framework, but can usually be summarized by these five.

Although program planning texts imply that the use of a specific framework ensures competent program planning (Cervero, 1988), it has been shown that, in fact, successful continuing education practitioners rarely use these textbook frameworks even in their most boiled-down form (Pennington & Green, 1976, p. 22). Instead, Pennington and Green (1976) found that the program development process is shaped by the programmer's personal values, organizational resources, and other organizational constraints. Rather than finding this a negative factor, Houle (1980, p. 228) considered this authenticity to be a positive factor in planning continuing education programs, for it points out the immediate responsiveness of continuing education to the realities and needs of learners, especially as concerns professional continuing education. A Colombian rector and former continuing education dean, a respondent in this research, pointed out this fact when she said,

It's different in continuing education than any other school in the university. Because what we do in continuing education, it needs people that can really change fast. They can lose opportunities if they don't make the right decision. For example, the law school, they have much more time, it's a completely different culture....The private sector is a jungle. Success is measured by whether you're doing well financially. If not, you're gone, no matter how good a leader you are. However, the inter-relation is growing year by year among government, private sector, and university. Even the multinationals are dissolving their corporate universities and looking to us for help to meet their needs. That's why the person that guides continuing education is really important, and that's the pity here in Latin America. We don't have a really good school for leaders in continuing education.



### *Needs Assessment and Objectives*

If we practice what we preach, then we will use a transformational/participative approach to program development related to cross cultural leadership training for Latin Americans and non-Latin North Americans. Further, we would do well when using any textbook frameworks, to use them in an improvisational way as suggested by Houle (1980), that is, only use the parts that fit and work. In that vein, the first six steps of Houle's own Triple Mode Model framework directly include the professional clients in activities that essentially amount to a needs assessment and setting of objectives. The advantages of client involvement in these steps include preparing for change, learning in the process, and participant "buy-in." This aspect of inclusion or empowerment may be an important element to program planning, as it would be an avenue of utilizing highly important findings from this research: the importance of communicating through listening well and showing respect through inclusion in the process. As Apps (1994) points out, it is time for continuing education practitioners to "abandon the expert role, which often results in a one-way flow of knowledge, for a sharing role, wherein teacher and learner participate together in the learning, each learning from the other and each supporting and challenging the other" (p.235). This seems particularly true in the area of cross cultural leadership. Whom will we learn from if not from each other? As Apps (1994, p. 165), maintains everyone is a teacher and everyone is a learner at one time or another, and these roles may reverse at any time, over and over again.

The research may be considered a first step of needs assessment in terms of demand for and availability of (or lack thereof) cross cultural leadership training. Each and every one of the respondents from both macro-cultures reported they believe it is important to teach leadership. Six (6) Latin American and eight (8) US and Canadian

institutions had conducted leadership training for their own employees. Two (2) Latin American institutions and four (4) Canadian/US institutions had conducted leadership training for students or clients. However, only four of these institutions include cross cultural issues in their leadership courses, and none of them have a course that focuses specifically on cross cultural leadership. Additionally, six (6) of the Latin American respondents felt the high level cross cultural leadership training they needed was not available in-country.

As discussed in the literature review, some economists believe that Latin America will be the next region to see booming economic expansion, thus increasing the need for cross cultural leadership training, and the need of multinational companies to have expatriate managers trained for leadership positions in Latin America. Regarding the demand for and availability of the cross cultural aspect of leadership training, the respondents in this study were highly aware of the impact of globalization on their institution and on their students. In general, they recognized the value of cross cultural training because of globalization even if populations in their local service area were quite homogeneous, as was reported by three (3) respondents. Based on the fact that several Latin American respondents reported they had attended leadership training in Germany, in the United Kingdom at Oxford University, in the US or in Canada, it would seem that the timing is right in Latin America for the development and marketing of executive level cross cultural leadership institutes.

#### *Designing the Format and Organizing the Course*

Again, adapting Houle's Triple Mode Model, consultation with an initial group of learners regarding the format of the learning experiences, materials to be used, and the organization of the course would a) provide action learning for the programmer and the

participants, b) empower participants, c) augment efforts toward inclusiveness for aspects of macro cultures and subcultures in the Americas relating to leadership behaviors, and d) again build upon good communication and respect for clients and collaborators.

Further adaptation in this area might include collaborations of the nature proposed by Apps (1994) might include inter-institutional collaboration in terms of program planning, marketing, and management.

The planning committee might begin with an eye toward respecting deep culture values by providing materials in participants' own language. Three well-known leadership texts already meet this requirement: Kouzes and Posner's (2002) The Leadership Challenge, Hersey and Blanchard's (1988) Management of Organizational Behavior, and Greenleaf's (2002) Servant Leadership. However, the fact that all three texts are available in both English and Spanish does not mean they are widely used in continuing education in either the US, Canada, or Latin America. Measurement of that detail remains for future research. Nevertheless, when asked about leadership training, two of the Latin American participants (one from Mexico, one from Costa Rica) mentioned they had been introduced to the idea of servant leadership in training they had received in the US. Neither of the other two leadership models were specifically mentioned by any of the respondents. That does not in itself mean that none of the respondents were familiar with them; however, it may indicate a lack of "presence" of leadership models within continuing education.

While these materials are available in both Spanish and English, it is important to make application of the models in order to assure that behaviors are applied in culturally-appropriate ways. Proponents of all three models claim they are global models, not American models. The findings of this research tend to support the claim, but what is still

missing is the explicit instruction in appropriate behaviors and actions using the various models in Latin American societies. The current literature may serve well to show Latin Americans how non-Latin North Americans might be successful using certain behaviors, but the reverse is certainly not true. It will be necessary to develop an accompanying curriculum (an area where collaboration will be essential) to teach non-Latin North Americans how to successfully apply the principles of these models in Latin American cultures. While this research has dealt with Latin American culture in the macro sense, we should also bear in mind that there are differences among Latin American cultures that may not be ignored (again a reason for the essentiality of inter-institutional collaboration), such as the particularly gentle approach required for disciplinary matters in some Latin American cultures. These differences among Latin American cultures also bear further study.

With this in mind, cross cultural leadership curriculum should include instruction about deep culture values and how they vary between the cultures. Coupled with instruction on deep culture values should be instruction on surface culture behaviors, specifically surface culture behaviors that reflect the deep culture values and are effective within transformative/participative leadership styles. For instance, one deep culture difference between the macro cultures of Latin Americans and non-Latin North Americans may be defined in terms of Hofstede's continuum of collectivism. Latin Americans tend to be more concerned about the good of the group while non-Latin North Americans tend to place more value on individualism—being responsible for oneself. Surface culture expression of this may be seen in the findings of this research having to do with relationships. Therefore, participants in the proposed training might spend time discussing the perhaps more integrated style of work and private life of Latin Americans

and the perhaps more rounded relationships with employees. Discussion of the particularly gentle approach required for disciplinary matters in some Latin American countries would also merit close attention.

Looking at shared values, the importance of respect for one another may be said to be a deep culture value. Interestingly, the surface culture ways of showing respect were quite similar among the respondents in this study. Likewise, the importance of trust and integrity as deep culture values and the surface culture ways of showing trust and integrity were quite similar among respondents in this study. Nevertheless further study with a larger group and subsequent field testing of a pilot curriculum would be valuable prior to actively marketing the training.

#### *Application and Evaluation*

All of the authors mentioned have online programs currently available in both Spanish and English that provide “before and after” scores on leadership attitudes, values, and behaviors. These scoring systems involve self-reporting and scoring along with employees’ reports of leaders and scoring, thus allowing for triangulation while maintaining privacy. Occasional scoring of leaders and employees could provide a measure of application—Are the participants’ applying information they have learned? A Likert-scale questionnaire regarding the training itself is the most common method of evaluation of training (Cervero, 1988), and this method could be applied to measure participant satisfaction—Did the course meet their expectations? Perhaps more importantly, this would provide a method in addition to end-of-course discussion for participants to impart information for improving the course.

## *Marketing*

“Accepting paradox and ambiguity as reality rather than anomaly,” Apps (1994, p. 227) points out that the skillful blending of cooperation and competition is the essence of the global economy. Properly handled, this “coopetition” could provide a gestalt of programming success for all institutions involved. Who would be the target audience for this cross cultural leadership training? Continuing education administrators among cooperating institutions would be the first-level audience. The respondents in this study have expressed the need for such training as well as the lack of local availability. Marketing (hand-in-hand with needs assessment and objective building per the improvised Houle model) could begin with a core group of continuing education administrators from institutions across the Americas. Marketing to this group would be done in a direct fashion via existing relationships and colleagues in professional associations. Forming collaborations from this core group, each institution would assign a representative to participate in planning activities related to the design and organization of the course. Application and evaluation steps would also be planned via this group to ensure that measurements are consistent with objectives. Ideally, the planning group would also be the pilot group for training. This would not only assure commitment to the project, but also help ensure that necessary changes are observed and implemented immediately. Forming collaborations from this core group, each institution would send a representative to be trained in facilitating and presenting the curriculum. This group of trainer/facilitators would represent the second-level target audience. These core institutions would then begin marketing the training within their own constituencies, thus providing availability to a third-level target audience. An important aspect of the training would be exposure to those from other cultures. Trainers and facilitators from

collaborating institutions could be called upon as other-culture co-facilitators.

Collaborations between Latin American and non-Latin North American universities could provide an excellent cross cultural leadership learning experience for leaders from both cultures. And who knows what new collaborations might be born from that?

Having pointed out the implications for program planning and marketing, the importance of further research is made somewhat clearer. This research has attempted to discover some areas of shared or differing leadership behaviors between the Latin American and non-Latin North American macro cultures. It does not claim to have been comprehensive, but does provide a starting point for more comprehensive and in-depth qualitative research and more precise, quantitative research.

### **Research Recommendations**

As already mentioned, more in-depth qualitative research is required that would include representatives from each of the 16 continental Latin American countries. Island populations represent an even more diverse cultural milieu and most likely would comprise a separate study. Subsequent to further qualitative research, a quantitative inquiry would be useful to determine the widespread nature and acceptance of certain leadership behaviors.

All of the respondents in this study felt very strongly about helping their employees to grow and mature. Since the very mission of the organizations of these respondents is to help people learn and improve, to do otherwise would be unfaithful to the organization's own mission. Therefore, further research on this particular topic with an audience not so closely tied to education might be instructive. For instance, each of the respondents believed that leadership practices in government and the private sector were either very different or somewhat different than in universities. Latin American

respondents in particular believed that their leadership practices were far more progressive than common leadership practices in the government of their country and at least somewhat more progressive than leadership practices in the private sector in their country.

In addition, tone of voice, facial expressions, and body language are aspects of communication that were not included in the scope of this study due to the limitations of the e-mail and telephone interview methods. Considering the importance of communication and respect, and the impact that tone of voice, facial expressions and body language may have upon appropriate communication and demonstration of respect; these would seem to be important cultural behaviors to include in future research. Further study on the single aspect of respect as related to leadership behaviors and as mediated by Latin American or non-Latin North American culture may be of value in and of itself.

### **Summary**

This study has compared the leadership behaviors of two small groups that represent very large macro cultures—Latin American and non-Latin North American. Not only is the representation small, the number of subcultures within each macro culture is large. Neither this study nor any other single study can hope to describe all of the differences in successful leadership behaviors among all of the subcultures of Latin America and non-Latin North America. Nevertheless, some important shared values and shared leadership behaviors have been identified as well as differing leadership values and behaviors. One small niche has been filled in the gaping cavern of need for cross cultural leadership research relating to Latin America.

Successful leadership behaviors in both macro cultures have been described in terms of ways of communicating, ways of trusting, ways of being (traits and



characteristics), and relationships. Respect has been found to be a very important key to successful leadership behaviors. In addition, the findings indicated that Latin Americans may place slightly more importance on relationships than do non-Latin North Americans. Finally, some nationalities within Latin America appear to exercise extreme care regarding dealing with disciplinary issues or disagreements, and this may be a time and place when “beating around the bush” is a good thing and will serve to strengthen relationships.

While the nature of this qualitative study does not lend itself to generalizing, the overarching importance of demonstrating respect for those we lead should not be ignored. Perhaps it would be beneficial to conduct further study on this single aspect of leadership as mediated by culture.

### **Gems of Wisdom**

"Leadership is the school of life. Real leadership is not about power. It is not inherited. It is earned through achievement and improvement in the way of life. It is about serving others and making life better in general."

International Programs Director, México

"A charge or position of power is not a sign of leadership. The position is not what makes you a leader. You are just a leader in the place you are. Students are leaders, teachers are leaders, people are leaders in every activity they have to do, wherever they are, even when in a position of authority."

Medical Doctor and Administrative Officer, Nicaragua

"I have come to realize that leadership is much more about responsibility than power."

Division Director, USA

"Once you move into the so-called knowledge economy, there has been a flattening out, even in the way that we communicate with each other. We are all just a touch away from each other – a touch of the keyboard, a touch of the phone. The Internet is the new version of the village well."

Division Director, Canada

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## APPENDIX A: INVITATION TO PARTICIPATE

### **E-Mail Invitation (introduction to consent form)**

Dear XXXX:

Greetings from the University of Oklahoma! I hope all is well with you.

I am contacting you at the recommendation of XXXX of the University of XXX in (City and Country). XXXX suggested that you might be willing to help with this research. I am a doctoral candidate at the University of Oklahoma under the direction of Dr. Irene Karpiak. I am hoping that you might be willing to participate in my research study, which is a comparison of leadership behaviors among leaders in Latin America, the US, and Canada. If you are willing to help me, please reply by e-mail with your consent or sign and fax the form below. The form below gives all the details of the research and what you will be asked to do if you choose to participate (basically respond to a few questions by e-mail and then allow me to visit with you by telephone for about an hour).

I am sorry and embarrassed to say that I do not speak Spanish well. However, if you do not wish to communicate in English, I can provide a translator. Please let me know if this is necessary. "Tengo verguenza que no hablo Espanol. Si necesita mandar sus respuestas en Espanol, yo podria tener una persona que las traduzca aqui en la Universidad de Oklahoma. Mil gracias!"

I would be very grateful for your assistance by agreeing to participate in this research. Also, if you know of another leader in university continuing education who might be willing to participate in this research, I would greatly appreciate your referral. I eagerly await your response. I must complete the interviews by the end of February in order to meet the required deadlines of the University.

Sincerely,

Jan C. Simmons  
Doctoral Candidate  
Educational Leadership and Policy Studies  
The University of Oklahoma

## APPENDIX B: INFORMED CONSENT

### Informed Consent—English Version

# INFORMED CONSENT TO PARTICIPATE IN A RESEARCH STUDY

<b>PROJECT TITLE:</b>	<b>Differences in Leadership Style Among North American and Latin American Continuing Education Practitioners</b>
<b>PRINCIPAL INVESTIGATOR:</b>	<b>Jan C. Simmons</b>
<b>CONTACT INFORMATION:</b>	<b>4500 156<sup>th</sup> Avenue, SE, Noble, OK 73068 USA</b> <b>Home: 405.872.8005 Cell: 405.919.8278</b>

You are being asked to volunteer for a research study. This study is being conducted from the University of Oklahoma Norman Campus via telephone and e-mail communications. You were selected as a possible participant because of your institution's student exchange agreement with The University of Oklahoma [or because of your current relationship with The University of Oklahoma's Public Service Institute. Please read this form and ask any questions that you may have before agreeing to take part in this study.

The sponsor of the study is: The College of Education, The University of Oklahoma.

### Purpose of the Research Study

The purpose of this study is to investigate how persons of various nationalities view leadership. In particular, what characteristics or actions do persons from various nationalities prefer in a leader? There is a need to understand how common leadership characteristics are expressed in different cultures in order to design effective cross cultural leadership courses and/or to design effective collaborative public service projects. This information will help in international training and communications and in international cooperative dealings of any nature, such as business, continuing education courses, and public service programs. The project is designed to provide specific information in order to design continuing education training programs to help leaders function more effectively in cross cultural environs.

### Procedures

If you agree to be in this study, you will be asked to

1. Complete a questionnaire and write a short description of your leadership philosophy prior to a telephone interview, either in English or Spanish.
2. Participate in a telephone interview which will discuss approximately six topics and will last approximately one hour. The telephone interview will be recorded. The researcher may also ask you some follow-up questions for purposes of clarification or to pursue other interesting avenues. You can refuse to answer any question or leave the interview at any time if you feel uncomfortable. The researcher does not speak Spanish, but an interpreter can be arranged if needed.
3. Communicate with the researcher via telephone or e-mail in case the researcher needs to ask clarifying questions or request further information.

### **Risks and Benefits of Being in the Study**

The study has the following risks: It is possible that someone could overhear your remarks during the telephone interview or if your institution monitors e-mail messages, that your comments could be read by someone else. You are cautioned against discussing or specifically identifying persons or situations to which you may refer.

The benefits to participation are: Your participation will assist international educators to design effective leadership training for all types of cross cultural exchanges. You may gain insight from participating in the study through discussing your particular experiences, insights, and vision for the future of leadership in your nation or in cross cultural leadership possibilities and likewise, through seeing the final results of the study which will include several different Latin American nations.

### **Compensation**

There is no compensation for your participation in this study, and your current relationship with the University of Oklahoma will be in no way affected, regardless of your decision.

### **Voluntary Nature of the Study**

Participation in this study is voluntary. Your decision to participate or not to participate will not result in penalty or loss of benefits to which you are otherwise entitled in connection with your current relationship with the University of Oklahoma. If you decide to participate in the research project, you are free to not answer any question or withdraw at any time.

### **Confidentiality**

The records of this study will be kept private. In published reports of this research project, there will be no information included that will make it possible to identify the research participants. Research records will be stored securely in a locked file cabinet and only approved researchers will have access to the records. Audio recordings will be used only for the purpose of facilitating transcription. They will be heard only by the researchers authorized in this project and will not be used for any other purpose. They will be erased after a reasonable period for professional response to the published research.

Participants' names will not be linked with their responses unless the participant specifically agrees to be identified. Please select one of the following options.

- ☐ I prefer to leave my identity unacknowledged when documenting findings; please do not release my name when citing the findings.
- ☐ I consent to the use of my name when recording findings and that I may be quoted directly.

### **Audio Taping Of Study Activities:**

To assist with accurate recording of participant responses, interviews may be recorded on an audio recording device. Participants have the right to refuse to allow such taping without penalty. Please select one of the following options.

- ☐ I consent to the use of audio recording.
- ☐ I do not consent to the use of audio recording.

### **Contacts and Questions:**

The researcher(s) conducting this study can be contacted as follows:

Jan C. Simmons, M.Ed.  
Public Service Institute  
University of Oklahoma  
555 E. Constitution Avenue, Room 209  
Norman, OK 73072-7820  
Office Telephone: 405.325.1433  
Home Telephone: 405.872.8005  
Mobile Telephone: 405.919.8278  
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Irene E. Karpiak, Ph.D.  
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Norman, OK 73019  
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E-mail: [ikarpiak@ou.edu](mailto:ikarpiak@ou.edu)

You are encouraged to contact the researcher(s) if you have any questions.

If you have any questions about your rights as a research participant, you may contact the University of Oklahoma – Norman Campus Institutional Review Board (OU-NC IRB) at 405.325.8110 or [irb@ou.edu](mailto:irb@ou.edu).

*You will be given a copy of this information to keep for your records. If you are not given a copy of this consent form, please request one.*

### **STATEMENT OF CONSENT**

I have read the above information. I have asked questions and have received satisfactory answers. I consent to participate in the study.

<hr/>	<hr/>
Signature	Date

## Informed Consent—Spanish Version

# CONSENTIMIENTO PARA LA PARTICIPACION EN EL PROYECTO DE INVESTIGACION

<b>TITULO DEL PROYECTO:</b>	<b>Diferencias en los estilos de liderazgos entre los practicantes de educación continua norteamericanos y latinoamericanos</b>
<b>PRINCIPAL RESPONSABLE DEL ESTUDIO:</b>	<b>Jan C. Simmons</b>
<b>SE LE PUEDE LOCALIZAR EN:</b>	<b>4500 156th Avenue, SE, Noble, OK 73068 USA Home: 405.872.8005 Cell: 405.919.8278</b>

Usted ha sido invitado a participar en este estudio en forma voluntaria. Dicho estudio es conducido por la Universidad de Oklahoma, en el campus de Norman, vía telefónica y a través de comunicaciones por correo electrónico. Usted ha sido seleccionado como posible participante debido al acuerdo de estudios de intercambio entre su institución y la Universidad de Oklahoma. Por favor lea este documento y háganos saber sus preguntas antes de acceder a participar en este estudio.

El patrocinador de este estudio es el Colegio de Educación de la Universidad de Oklahoma.

### Propósito del estudio

El propósito de este estudio es investigar como las personas de diferentes nacionalidades perciben el concepto de liderazgo. Particularmente queremos saber, ¿que características o acciones las personas de diferentes nacionalidades prefieren ver en un líder? Existe la necesidad de entender como las características comunes de liderazgos son expresadas en diferentes culturas para así poder diseñar efectivos cursos transculturales de liderazgo y/o diseñar efectivos proyectos de colaboración de servicios públicos. Esta información ayudará en los entrenamientos y comunicaciones internacionales y en los tratos cooperativos e internacionales de cualquier índole tales como negocios, cursos de educación continua y programas de servicios públicos. El proyecto está diseñado para proporcionar información específica para el diseño de programas de capacitación en la educación continua que ayudarían a los líderes a funcionar mas efectivamente en ambientes transculturales.

### Procedimientos

Si usted accede a participar en este estudio tendrá que:

1. Completar un cuestionario y escribir una breve descripción de su filosofía de liderazgo previo a una entrevista telefónica, ya sea en ingles o en español.
2. Participar en una entrevista telefónica en el cual se discutirán 6 temas aproximadamente, la cual requiere alrededor de una hora. La entrevista telefónica será grabada. El responsable de este estudio también podría hacerle preguntas de seguimiento con el propósito de clarificar u obtener mayor información. Usted puede negarse a contestar cualquier pregunta y/o tiene la libertad de retirarse de la entrevista en cualquier momento si se siente incomodo. El responsable de este estudio no habla español pero se puede conseguir un intérprete si es necesario.
3. Comunicarse con el responsable del estudio vía telefónica o a través de correo(s) electrónico(s) en el caso de que el responsable de este proyecto necesite hacerle preguntas de clarificación o requiera de mayor información.

### **Riesgos y beneficios del estudio**

El estudio tiene estos posibles riesgos:

Es posible que alguien pueda oír por casualidad sus comentarios durante la entrevista telefónica o que su institución controle los correos electrónicos y así sus comentarios pueden ser leídos por otra persona. Tenga cautela al discutir o identificar específicamente a personas o situaciones al que pueda referirse.

Los beneficios de su participación son:

Su participación ayudará a educadores internacionales a diseñar entrenamientos efectivos de liderazgo para toda clase de intercambios transculturales. Usted también puede adquirir conocimientos de su participación en el estudio a través de la discusión de sus experiencias particulares, opiniones, y la visión del futuro del liderazgo en su país o las posibilidades de liderazgo transcultural. Igualmente se beneficiará al ver los resultados finales del estudio el cual incluirá diferentes y varias naciones de Latinoamérica.

### **Compensación**

No hay compensación alguna por su participación en este estudio, y su actual relación con la Universidad de Oklahoma no será afectada de ninguna manera sin importar su decisión.

### **Participación voluntaria en el estudio**

La participación en este estudio es voluntaria. Su decisión de participar o no en el estudio no tendrá como resultado ninguna sanción o pérdida de beneficios a los que usted de otro modo tiene derecho por su actual relación con la Universidad de Oklahoma. Si decide participar en el estudio, recuerde que tiene la libertad de negarse a contestar cualquier pregunta y retirarse en cualquier momento del estudio.

### **Confidencialidad**

Los registros de este estudio se mantendrán en forma privada. En informes publicados del mismo no habrá información que haga posible la identificación de los participantes. Los registros de este estudio se almacenarán en forma segura en un archivo cerrado y solo los responsables de este estudio son autorizados en tener acceso a los registros. Las grabaciones en audio se utilizarán sólo con el propósito de facilitar la transcripción de las entrevistas. Estas grabaciones serán sólo oídas por los investigadores autorizados de este proyecto y no serán utilizados para cualquier otro propósito. Las grabaciones serán borradas después de un período razonable para la publicación del estudio.

Los nombres de los participantes no estarán relacionados a sus respuestas a menos que el participante este de acuerdo en su publicación. Por favor elija una de las siguientes opciones:

- ☐ Prefiero no revelar mi identidad cuando se documente los resultados. Por favor no revele mi nombre al citar los resultados.
- ☐ Autorizo el uso de mi nombre al registrar la información y si puede ser citado directamente.

### **Grabación de Audio en el estudio**

Para ayudar con el registro exacto de las respuestas de los participantes, las entrevistas pueden ser grabadas. Los participantes tienen el derecho de negarse a la grabación de sus respuestas y sin ninguna sanción. Por favor elija una de las siguientes opciones:

- ☐ Autorizo la grabación de audio
- ☐ No autorizo la grabación de audio



**Para preguntas comunicarse con:**

Los responsable(s) de este estudio puede(n) ser localizados de la siguiente manera:

Jan C. Simmons, M.Ed.  
Public Service Institute  
University of Oklahoma  
555 E. Constitution Avenue, Room 209  
Norman, OK 73072-7820  
Office Telephone: 405.325.1433  
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Mobile Telephone: 405.919.8278  
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Si tiene alguna pregunta no dude en comunicarse con los responsables de este estudio.

Si tiene alguna pregunta con respecto a sus derechos como participante de este estudio, puede comunicarse con la oficina de "Institutional Review Board" del campus de Norman de la Universidad de Oklahoma (OU-NC IRB) al: 405.325.8110 o [irb@ou.edu](mailto:irb@ou.edu).

***Se le entregara una copia de esta información para su registro personal. Si no recibe una copia de este consentimiento, por favor solicite una copia.***

**Autorización de participación**

He leído la información presentada en este documento. También he hecho las preguntas necesarias recibiendo respuestas satisfactorias. Estoy de acuerdo en participar en este estudio.

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Firma	Fecha

## APPENDIX C: PRE-INTERVIEW ESSAY AND QUESTIONNAIRE

### **Pre-Interview Essay and Questionnaire—English Version**

1. Please write a short description of your leadership philosophy.
2. In what country do you now reside? Did you grow up in this country?
3. Are you male or female?
4. What is your religion?
5. How many years have you been in a management or leadership position?
6. Do you ask for suggestions from your employees?
7. If so, how do you go about it?
8. If not, what other methods do you use to get input or ideas from your employees?
9. If an employee has an idea to improve your organization, how might he bring that idea to your attention?
10. How do you know whether your employees are satisfied with their jobs?
11. Do you praise employees for a job well done?
12. How is this done? In private or public? Do you single out an individual for praise or do you praise the group within which she works?
13. Do you trust your employees? If so, how do you show your trust in them?
14. If you were to work for another manager, what traits would you want him/her to have?
15. How would these traits be shown?
16. Do you believe it is important to teach effective leadership practices?
17. Have you or your organization conducted any leadership training programs?
18. May the researcher contact you for further information? If so, please provide your e-mail address and/or telephone number.

### **Pre-Interview Essay and Questionnaire—Spanish Version**

1. Por favor escriba brevemente su filosofía sobre el liderazgo.
2. ¿En que país reside actualmente? ¿Usted creció en ese país?
3. ¿Cual es su género? ¿Femenino o masculino?
4. ¿Cuál es su religión?
5. ¿Por cuánto tiempo (en años) ha estado en una posición de liderazgo y gerencia?
6. ¿Usted pide sugerencias a sus empleados?
7. Si es así, ¿Cómo toma esas sugerencias?
8. Si no es así, ¿De que otra(s) manera(s) conoce las ideas y/o comentarios de sus empleados?
9. Si uno de sus empleados tiene una nueva idea de cómo mejorar su organización, ¿Cómo el o ella le haría saber sobre su idea?
10. ¿Cómo sabe si sus empleados están satisfechos con su trabajo?
11. ¿Usted reconoce/elogia el buen trabajo de sus empleados?
12. ¿Cómo lo hace? ¿En privado o en público? ¿Reconoce el trabajo individual o lo hace de manera grupal?
13. ¿Confía en sus empleados? Si es así, ¿Cómo se lo demuestra?
14. Si tuviera que trabajar para otro gerente, ¿Qué rasgos le gustaría que éste tenga?
15. ¿Cómo se tendrían que manifestar estos rasgos?
16. ¿Cree que es importante enseñar prácticas efectivas de liderazgo?
17. ¿Usted o su organización han desarrollado algún tipo de programa de entrenamiento en liderazgo para sus empleados?
18. ¿Sería posible que el responsable de este estudio se comunicara con usted en el futuro para recolectar mayor información? Si es así, por favor dénos su email y/o teléfono.

**GRACIAS POR SU COLABORACION.**

APPENDIX D: INTERVIEW QUESTIONS AND  
POSSIBLE FOLLOW-UP QUESTIONS

**Telephone Interview Questions—English Version**

Question #1:

Do you ask for suggestions from your employees? If so, how do you go about it? If not, what other methods do you use to get input or ideas from your employees?

Question #2:

If an employee has an idea to improve your organization, how might he bring that idea to your attention?

Question #3:

How do you know whether or not your employees are satisfied with their jobs?

Question #4:

Do you praise employees for a job well done? How is this done? In private or public? Do you single out an individual for praise or the group within which he works?

Question #5:

Do you trust your employees? If so, how do you show your trust in them?

Question #6:

If you were to work for another manager, what traits would you want him to have? How would these traits be shown?

## Telephone Interview Questions—Spanish Version

***Pregunta #1:***

¿Usted pide sugerencias a sus empleados? Si es así, ¿Cómo toma esas sugerencias? Si no es así, ¿De que otra(s) manera(s) conoce las ideas y/o comentarios de sus empleados?

***Pregunta #2:***

Si uno de sus empleados tiene una nueva idea de cómo mejorar su organización, ¿Cómo el o ella le haría saber sobre su idea?

***Pregunta #3:***

¿Cómo sabe si sus empleados están satisfechos o no con su trabajo?

***Pregunta #4:***

¿Usted reconoce/elogia el buen trabajo de sus empleados? ¿Cómo lo hace? ¿En privado o en público? ¿Reconoce el trabajo individual o lo hace de manera grupal?

***Pregunta #5:***

¿Confía en sus empleados? Si es así, ¿Cómo se lo demuestra?

***Pregunta #6:***

Si tuviera que trabajar para otro gerente, ¿Qué rasgos le gustaría que éste tenga? ¿Cómo se tendrían que manifestar estos rasgos?

### **Possible Follow-up Questions—English Version**

1. What is the most important characteristic for a good leader?
2. How much input should a good leader get from his subordinates?
3. How does a good leader communicate? What does she communicate? With whom does he communicate?
4. Does a good leader have close personal relationships with her employees/followers? Does he get to know you personally? Does she let you get to know her personally?
5. How does a leader show integrity?
6. How does he help you grow and develop to improve in your life and in your job? Or does he?
7. How does she ask for and listen to ideas from subordinates? Does she?
8. Does he coach? Does she encourage?
9. Do you personally know a good leader? What makes him/her a good leader?
10. Do you believe it is important to provide training for effective leadership practices to your employees?
11. Have conducted any leadership training programs either for your employees, for students, or others?

### **Possible Follow-up Questions—Spanish Version**

1. ¿Cuál es la característica más importante de un buen líder?
2. ¿Cuánta información y/o comentarios debe un buen líder obtener de sus subordinados?
3. ¿Cómo un buen líder se comunica con los demás? ¿Qué comunica un buen líder? ¿Con quién(es) se comunica?
4. ¿Puede un buen líder mantener una relación cercana y estrecha con sus empleados y seguidores? ¿Puede conocerlos personalmente? ¿Le permite conocerlo personalmente?
5. ¿Cómo un líder demuestra su integridad?
6. ¿Cómo un líder le ayuda a crecer y desarrollarse para mejorar su vida personal y trabajo? ¿Lo hace o no?
7. ¿Como un líder pide y escucha las ideas de sus subordinados? ¿Lo hace?
8. ¿Dirige y entrena a los demás? ¿Anima a los demás?
9. ¿Conoce usted personalmente a un buen líder? ¿Que lo hace un buen líder?
10. ¿Cree usted que es importante proporcionar algún tipo de capacitación sobre prácticas efectivas de liderazgo a sus empleados?
11. ¿Ha usted desarrollado algún tipo de programa de entrenamiento en liderazgo para sus empleados, estudiantes u otras personas?

**GRACIAS POR SU COLABORACION**

## APPENDIX E: TABLES

**Table 1. Gender and Country Representation of Respondents**

<b>Country</b>	<b>Total</b>	<b>Male</b>	<b>Female</b>
Bolivia	1	1	0
Canada	5	2	3
Chile	1	1	0
Colombia	1	0	1
Costa Rica	1	1	0
El Salvador	1	1	0
Mexico	3	2	1
Nicaragua	1	0	1
United States of America	3	1	2
Venezuela	1	0	1
<b>TOTALS</b>	<b>18</b>	<b>9</b>	<b>9</b>
<b>Latin American Totals</b>	10	6	4
<b>US/Canadian Totals</b>	8	3	5



**Table 2. Religion, Culture, Gender. Years of Leadership, and Overall Leadership Style of Respondents**

<b>Religion</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
No response	0	1	<b>1</b>
Does not embrace a religion	2	2	<b>4</b>
Does not embrace a specific religion but is spiritual	0	2	<b>2</b>
Catholic	6	2	<b>8</b>
Evangelical/Protestant	2	1	<b>3</b>
<b>Total</b>	<b>10</b>	<b>8</b>	<b>18</b>
<b>Gender</b>			
Male	6	3	<b>9</b>
Female	4	5	<b>9</b>
<b>Total</b>	<b>10</b>	<b>8</b>	<b>18</b>
<b>Number of Years in Leadership Role</b>			
20-30 years	4	4	<b>8</b>
10-19 years	3	4	<b>7</b>
3-9 years	3	0	<b>3</b>
<b>Total</b>	<b>10</b>	<b>8</b>	<b>18</b>
<b>Mean of Years in Leadership Role</b>	<b>14.3</b>	<b>18.0</b>	<b>15.9</b>
<b>Median of Years in Leadership Role</b>	<b>16.0</b>	<b>19.0</b>	<b>18.5</b>
<b>Leadership Style</b>			
Overall Transformative/Participative Style	10	8	<b>18</b>
Overall Transactional/Directive Style	0	0	<b>0</b>
<b>Total</b>	<b>10</b>	<b>8</b>	<b>18</b>

**Table 3. Desirable Leadership Skills and Traits**

<b>Leader Traits and Skills</b>	<b>Latin America</b>	<b>Canada/ US</b>	<b>Total</b>
Integrity	9	18	<b>27</b>
Good Relationships	17	8	<b>25</b>
Good Communication	14	8	<b>22</b>
Competence (Intelligence, Skills & Experience)	9	7	<b>16</b>
Vision	10	5	<b>15</b>
Mentor/Coach	11	3	<b>14</b>
Enthusiasm	0	11	<b>11</b>
Innovative/Open Minded	5	2	<b>7</b>
Participative Collaborative Management	2	3	<b>5</b>
Trusts me/Delegates	1	2	<b>3</b>
Decisive	0	2	<b>2</b>
Problem Solver	0	2	<b>2</b>
<b>Totals</b>	<b>78</b>	<b>71</b>	<b>149</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not the number of respondents who mentioned the behavior. Behaviors that were mentioned only once are not represented in the table.

**Table 3a. Desirable Leadership Skills and Traits  
Ranked by Frequency and Culture**

<b>Leader Traits and Skills</b>	<b>Latin America</b>	<b>Leader Traits and Skills</b>	<b>Canada/ US</b>
Good Relationships	17	Integrity	18
Good Communication	14	Enthusiasm	11
Mentor/Coach	11	Good Relationships	8
Vision	10	Good Communication	8
Integrity	9	Competence (Intelligence, Skills & Experience)	7
Competence (Intelligence, Skills & Experience)	9	Vision	5
Innovative/Open Minded	5	Mentor/Coach	3
Participative/Collaborative Management	2	Participative/Collaborative Management	3
Trusts me/Delegates	1	Innovative/Open Minded	2
Enthusiasm	0	Trusts me/Delegates	2
Decisive	0	Decisive	2
Problem Solver	0	Problem Solver	2
<b>Totals</b>	<b>78</b>	<b>Totals</b>	<b>71</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not the number of respondents who mentioned the behavior. Behaviors that were mentioned only once are not represented in the table.

**Table 4. Single Most Important Trait or Skill for a Leader**

<b>Leader Traits and Skills</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Integrity	1	5	<b>6</b>
Good Relationships	4	0	<b>4</b>
Vision	2	2	<b>4</b>
Good Communication	1	1	<b>2</b>
Competence (Intelligence, Skills & Experience)	1	0	<b>1</b>
<b>Totals</b>	<b>9</b>	<b>8</b>	<b>17</b>

*Note:* No response from one participant.

**Table 5. Ways of Showing Respect to Employees**

<b>Leader Behavior</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Really listening—not interrupting	5	7	<b>12</b>
Make them feel valued; a part of the team	5	4	<b>9</b>
Don't talk down to them	1	3	<b>4</b>
Not making them wait; respecting their time and space; treating them with dignity	0	3	<b>3</b>
Supporting professional growth	1	2	<b>3</b>
Finding out about them personally	1	2	<b>3</b>
Seeing the whole person, not just the worker	1	1	<b>2</b>
Shares info—keeps them in the loop	0	2	<b>2</b>
<b>Totals</b>	<b>14</b>	<b>24</b>	<b>38</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not the number of respondents who mentioned the behavior. Behaviors that were mentioned only once are not represented in the table.

**Table 6. Ways of Determining Employee Satisfaction**

<b>Employee Satisfaction Indicators</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Quality of attitude	6	3	<b>9</b>
They tell me	6	3	<b>9</b>
Quality of work	6	2	<b>8</b>
Ask them directly	4	3	<b>7</b>
Ask them at annual performance evaluation	2	5	<b>7</b>
If they are adding input, making suggestions for improvement, contributions to the team; going above and beyond	4	2	<b>6</b>
Quality of attendance	1	3	<b>4</b>
Intuitive listening	1	1	<b>2</b>
<b>Totals</b>	<b>30</b>	<b>22</b>	<b>52</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not the number of respondents who mentioned the behavior. Behaviors that were mentioned only once are not represented in the table.

**Table 7. Handling Employee Discipline or Correction**

<b>Leader Behaviors</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
In private	7	8	<b>15</b>
Speak very directly about the issue	5	8	<b>13</b>
Try to help the person, not harm them	5	7	<b>12</b>
Positive discipline steps	2	6	<b>8</b>
Deal with the issue early on	1	5	<b>6</b>
Try to understand all sides. Help the employee understand why and the impact on the team.	5	1	<b>6</b>
Very sensitive to the person's feelings	3	0	<b>3</b>
Speak indirectly about the issue	2	0	<b>2</b>
<b>Totals</b>	<b>30</b>	<b>35</b>	<b>65</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not necessarily the number of respondents. Two of the Latin American participants did not respond on this topic.

**Table 8. Ways of Showing Trust**

<b>Leader Behavior</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Delegate	7	6	<b>13</b>
Don't micro-manage	6	7	<b>13</b>
Believe in them and believe what they say	3	3	<b>6</b>
Open communication up and down the line	3	3	<b>6</b>
Support/help them succeed	2	3	<b>5</b>
Allow participative decision making	1	3	<b>4</b>
Being flexible with schedules	2	1	<b>3</b>
Respect them and value their work	2	1	<b>3</b>
Let them learn from mistakes without repercussions	0	1	<b>1</b>
<b>Totals</b>	<b>26</b>	<b>28</b>	<b>54</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not the number of respondents who mentioned the behavior.

**Table 9. Ways of Demonstrating Integrity**

<b>Leader Behaviors</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Coherency	8	5	<b>13</b>
Fair/Impartial	3	1	<b>4</b>
Honesty/Always tell the truth	3	1	<b>4</b>
Not speaking ill of others behind their back/Speak well of others	0	2	<b>2</b>
Carrying your weight at work	0	2	<b>2</b>
Listen/pay attention to what they say	0	2	<b>2</b>

*Note:* Numbers refer to the number of times a particular behavior was mentioned, not necessarily the number of respondents. One of the Latin American participants did not respond on this topic. Behaviors that were mentioned only once are not represented in the table.

**Table 10: Employee Career Development**

<b>Are Leaders Responsible to Help Employees Develop Their Careers?</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Yes	10	8	<b>18</b>
No	0	0	<b>0</b>
<b>Totals</b>	<b>10</b>	<b>8</b>	<b>18</b>
<b>Leader Behaviors to Help Employees Develop Their Careers</b>			
Mentor/Coach	6	6	<b>12</b>
Send to training/professional development activities	5	8	<b>13</b>
Delegate/provide challenging work assignments	7	7	<b>14</b>
<b>Totals</b>	<b>18</b>	<b>21</b>	<b>39</b>

*Note:* Answers to the “Yes” or “No” question correspond to the number of respondents. Numbers referring to behaviors indicate the number of times a particular behavior was mentioned, not necessarily the number of respondents.

**Table 11. Are Leaders Responsible to Help Employees in Their Personal Lives?**

<b>Are Leaders Responsible to Help Employees In Their Personal Lives</b>	<b>Latin America</b>	<b>Canada/US</b>	<b>Total</b>
Yes	3	1	<b>4</b>
No	6	7	<b>13</b>
<b>Totals</b>	<b>9</b>	<b>8</b>	<b>17</b>
<b>Leader Behaviors to Help Employees Outside the Workplace</b>			
Help with family emergencies, such as fire, illness, or death	7	5	<b>12</b>
Help with personal problems by referring to professional counselors	1	3	<b>4</b>
Close friends with employees outside the workplace	2	4	<b>6</b>
Attend family events of employees	6	2	<b>8</b>
Know about families and what is going on	8	7	<b>15</b>
<b>Totals</b>	<b>24</b>	<b>21</b>	<b>45</b>

*Note:* Answers to the “Yes” or “No” question correspond to the number of respondents. One Latin American did not respond to this question. Numbers referring to behaviors indicate the number of times a particular behavior was mentioned, not necessarily the number of respondents.